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# Anglican Theological Review



EDITED BY

SAMUEL A. B. MERCER, A. HAIRE FORSTER and FRANK H. HALLOCK  
In Collaboration with Representative Scholars  
throughout the Church

VOLUME IV

MAY, 1921

NUMBER I

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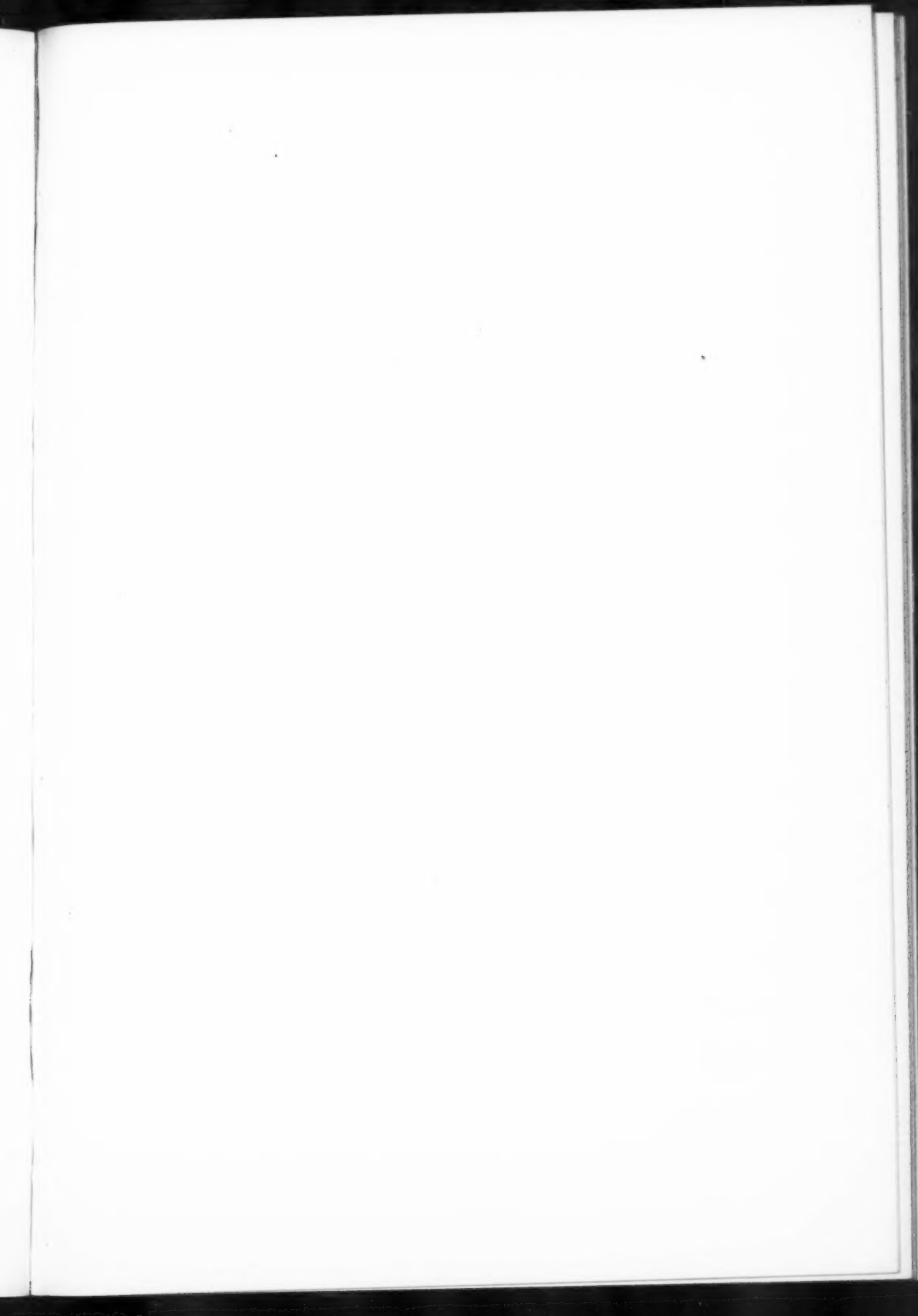


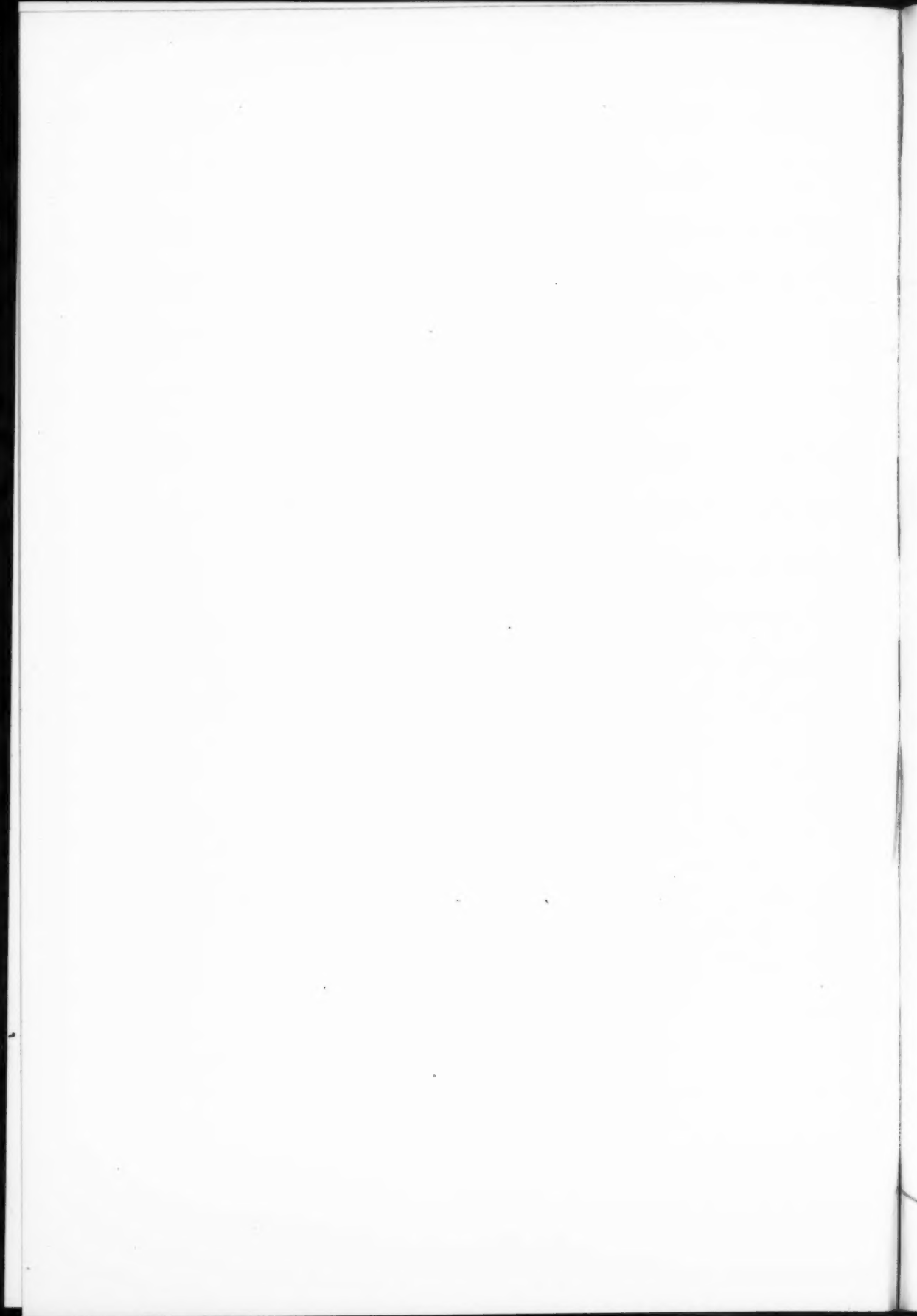


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## THE CHURCH AND CHRISTIAN REUNION<sup>1</sup>

By FRANCIS J. HALL, General Theological Seminary, New York

[*Preliminary Note.*—I have been contributing to this REVIEW a series of articles intended to illustrate by several vital applications how untrue to historical Christianity is the modern practical idealism which makes utilitarian results here in this world to be the dominant and organizing principle of human effort and progress. I have planned to illustrate this departure by showing how it is misleading earnest men in their efforts to solve the problem of Christian unity. In handling this problem, Dr. Headlam has, in effect, substituted pragmatic considerations for those of historical Christianity. Basing my criticism of his lectures on the divinely established Order of Christ's Church, I believe the resulting paper, here submitted, will serve in its place the purpose of this Series. It does not, of course, afford a comprehensive treatment of Christian Unity, but only of those aspects of the subject which Dr. Headlam's Lectures, and the circumstances of my address, brought to the fore.]

I esteem it a great privilege to perform the part which you have assigned to me in this discussion of Dr. Headlam's Bampton Lectures in relation to the problem of Christian reunion. Time-limits forbid me to review these Lectures in their details except so far as they bear in a determinative way on his main argument, conclusion and recommendation. Even so I may have to employ abrupt and blunt expressions. I trust you will not interpret them as indicating an unsympathetic dogmatism.

<sup>1</sup> Delivered before the Christian Unity Foundation, Monday, March 14, 1921. Having reference to Dr. Arthur C. Headlam's Bampton Lectures for 1920 on *The Doctrine of the Church and Christian Reunion*.

Inasmuch as the nature of Dr. Headlam's thesis compels me to give to the Episcopate what may seem to be a disproportionate emphasis, I wish to say at this point that, while (in agreement with over two-thirds of Christendom to-day) I deem the Episcopate to be a divinely provided, and therefore unalterable, means for overseeing and safeguarding the Church's administration of its God-given system of truth and grace, it is as a means rather than as an end that I regard it. None the less, in view of the function which I believe it has received from Christ and His Apostles, I am forced to give its general acceptance a necessary place among the conditions of visible unity. The vast and ancient consensus which supports this view forbids that my standpoint should be regarded as individualistic, partisan or provincial. If I seem individualistic in my method of argument, however, I claim no exemption from criticism on that score.

#### I. DR. HEADLAM'S LECTURES

Dr. Headlam's Lectures demand attention both on account of their source and because of their giving a fresh turn to unity discussions. But they uncover no new data, and are not likely to have more than a passing vogue. They contain many good things that need attention; but their main thread of argument, that upon which the lecturer bases his final conclusion and recommendation, is vitiated by mistaken methods, by misinterpretations of the positions which he rejects, and by failure to reckon sufficiently with certain determinative facts and testimonies. He makes many disputatious assertions and generalizations, and *non sequitur* is the true comment on several inferences that determine his general argument. His tone is dignified and, except towards sacerdotalists, kindly. The calm confidence and rapidity with which he solves many troublesome historical problems is magisterial and sublime.

At the obvious risk of being accused of the same type of assurance in speaking so summarily—there lie, of course,



many years of study of the lecturer's subject behind my words—I feel constrained to confine my attention to the line which I have already indicated. I am concerned with the validity of his conclusion that no specific and unalterable form of the Church's ministry has been prescribed by Christ or His Apostles, but that the ministerial commission was given to the Church collectively; so that it has authority to determine the methods and agencies of ordination, provided the laying on of hands with prayer and visible intention of doing what the Church means to do in ordaining ministers are retained. On this basis he urges that Episcopal and non-episcopal communions should recognize each other's ministries; but that, for practical success in recovering and preserving visible unity, all future ordinations should be conformed to the traditional episcopal method.

The method by which the lecturer's conclusion is reached is open to grave criticism. He provides an elaborate argument for a foregone conclusion, but describes it as an attempt to pursue the historical method with as little bias as human nature will permit. If a scholar has reached conclusions in his study which he believes to be practically important for others, he is entitled to publish an argumentative treatise in their behalf. But if he visibly fails to realize and acknowledge the polemical nature of his production, this failure will necessarily reduce the thoughtful reader's estimate of its scholarly value.

The lecturer accentuates his mistake by contrasting his method with that which he ascribes to Bishop Gore in his great work, *The Church and the Ministry* and to Dr. Moberly in his *Ministerial Priesthood*. Both of these works contain argumentative matter, but have a generally accepted scholarly form and method. That is, they clearly set forth the theory which their authors employ as their working hypothesis, and proceed to verify it by reckoning with the known relevant facts. They are evidently at home with the historical method, and endeavour to do justice to the relevant

facts. If any details of their interpretation of them are open to dispute, their method of procedure is not. It is scholarly.

In substance their working hypothesis is that the broad stream of tradition concerning the apostolic origin, and the appointed form and method of perpetuation, of the Christian ministry which possessed the field in the earliest post-apostolic period of which we have adequate knowledge is to be accepted until we obtain sufficient contrary evidence. On this basis Bishop Gore proceeds to discuss comprehensively the relevant facts of the New Testament and sub-apostolic period, and concludes that they agree with the working hypothesis previously adopted, and apparently with no other.

Dr. Headlam stigmatizes this hypothesis and procedure as indicating polemical bias, and goes to the length of ignoring the tradition referred to, even as one of the facts to be reckoned with. He insists that the documentary material of the apostolic period affords the sole data for argument, and that we may not assume the apostolic origin and prescription of any arrangements which are not indisputably set forth in these documents. He acknowledges more than once that the data into which he thus shuts himself are fragmentary and insufficient for assured conclusions, and then refuses to take just account of the impression which apostolic action and teaching produced on the general mind of the Church which emerges half a century later. This is the more striking because no trace appears of any revolution during the intervening period that would have tended to interrupt and subvert the Church's memory of apostolic appointments. Furthermore, the testimonies of St. Clement of Rome and St. Ignatius of Antioch, who had first-hand personal acquaintance with apostolic arrangements, directly confirm determinative elements of the Church's tradition concerning them. St. Clement declares that provision for continuance of oversight in the Churches was made by the Apostles in obedience to forewarnings of Christ Himself; and St. Ignatius asserts a necessity for ecclesiastical organization of the ministry of

bishops, presbyters and deacons which plainly implies divine or apostolic prescription.

To put this in another way, the state of the question in the second century as to whether the Apostles made permanent prescriptions concerning the form and method of perpetuation of the Church's ministry, and as to the fundamental nature of these prescriptions, agrees with that which held its own in the whole Church until the Protestant revolt, and which still prevails in over two-thirds of Christendom. Dating so far back as it does—to a generation which could still consult those who had listened to apostolic teaching,—and having the chronic vitality which for many centuries it has exhibited in a Church to which the Lord pledged the permanent guidance of His Holy Spirit, it plainly throws the burden of proof on the shoulders of those who would go behind the returns and reject the conclusions thus impressively handed down.

In accepting this solidly supported state of the question as his working hypothesis in investigating the fragmentary data of early documents, Bishop Gore proceeded in accordance with a generally accepted scientific method. In ignoring it, and in basing his contrary thesis upon what he explicitly acknowledges to be inadequate data, open in details to mutually conflicting interpretations, Dr. Headlam violates the scientific method; and he conspicuously fails to shoulder the burden of proof, either in form of procedure or in sufficiency of disproof of the previously dominant teaching of the ancient Catholic Church. I feel justified, therefore, in maintaining that the validity of his main conclusions is discredited by the fundamental mistake of his method.

And his method is not soundly historical. He ignores, or fails to acknowledge the significance of certain troublesome facts. Throughout his volume he is obviously concerned to establish a thesis rather than to let all the relevant facts—in particular the ancient stream of tradition of which I have spoken—speak for themselves. His motive—that of facilitating a solution of the problem of Christian reunion—is, of

course, worthy of praise; but it does not justify his frequent special pleading. It does not warrant his forgetting that a reunion based upon rejection of the ancient mind of the universal Church as to what is integral to its divinely constituted order involves violation of an ancient sense of stewardship, and cannot secure general consent.

To transfer the basis of acceptance of the episcopate from that of Spirit-guided apostolic ordinance to that of twentieth-century unity-compact is to open up the possibility of subversion of the ancient ministry, if the future drift of opinion concerning its pragmatic value should point that way. Stewardship cannot compromise with pragmatism, except at the risk of forfeiture. Of course, if modern scholars successfully shoulder the burden of proof and clearly establish the mistaken nature of the sense of stewardship referred to, the state of the question will be altered. Furthermore, the importance of Christian reunion imposes upon us the duty of patiently weighing their evidence. But those who are convinced of the truth of the traditional doctrine in this matter ought not to be expected, even for unity's sake, to assent to arrangements inconsistent therewith, until their convictions are modified by convincing evidence. It is just possible that the agreement on this thorny subject for which we all earnestly long will come through modification of modern rather than of traditional convictions.

## II. THE APOSTOLIC MINISTRY

I shall perhaps most effectively meet certain important errors of our Bampton Lecturer in his treatment of historical data, by presenting a differently constructed rapid survey of the data that bear on the truth of the traditional view of the ministry.

(a) I start, as I believe sound methods of argument require me to start, with the outstanding fact that, when the mind of the Church as to the appointments of Christ and of His Spirit-guided Apostles first registered itself in ways that

unmistakably reveal to us its determinative content—a content which underwent no essential change in subsequent centuries,—the so-called Catholic view was in full possession, with no appearance of its being new. I assume that the freshness of the concurrent traditions which explain this view justifies provisional acceptance of its credibility, at least until sufficient contrary evidence of earlier date is forthcoming. I reject the contention that its prevalence can have no determinative value unless clear and self-sufficient demonstration of its validity can be obtained from earlier documentary data. I reject it because, many competent scholars being witnesses, these earlier data are not sufficient, that is, when considered in isolation from the main stream of tradition, to afford demonstration in either direction. I ought to add, however, that they tend to confirm rather than to overthrow the general tradition.

This traditional view included the following determinative particulars:

1. The Apostles under divine guidance, whether of specific directions from Christ or not, established the form and method of perpetuation of the permanent ministry of the Church. This element of the tradition is explicitly confirmed by St. Clement's testimony, given as early as 95 or 96 A.D.

2. As a consequence, no other ministry was acknowledged to be consistent with a full and valid organization and functioning of a Christian Church except that of bishops, priests and deacons. This is clearly set forth by St. Ignatius of Antioch about 110 A.D., a man who, like St. Clement, enjoyed first-hand acquaintance with apostolic teaching.

3. Bishops, in the finally crystallized meaning of that designation, were considered to be the only agents competent to perform valid ordinations to this ministry; and no undeniable evidence exists that either in the apostolic or in the sub-apostolic period any ordination was accepted as valid which was not performed either by the Apostles or by the higher Order of "apostolic men" of which the historic epis-

copate was and ever has been the continuation. Dr. Headlam himself is compelled to acknowledge that the cases alleged as exceptions "are doubtful. Either the evidence is inconclusive or the readings vary" (p. 132, n.). The local custom of "confessors" exercising the presbyterate without ordination is non-relevant, and as confessedly an abnormality soon passed away. And these confessors never ventured to ordain ministers. The precise nature of the peculiar early method of appointing the bishop of Alexandria is open to dispute, but the supposition that mere presbyters consecrated him is not a necessary inference from the testimony, nor is it supported by any proof; and whatever the peculiar custom was, it gave way in the third century to the methods elsewhere prevailing.

Dr. Headlam's discovery that the phrase "apostolic succession" did not mean in patristic use a succession by ordination, but of oversight in particular Sees and of ministerial functions, is not so modern as he appears to think, and for his purposes is what is popularly called a "mare's nest." The question is not one of conformity of patristic phrase to modern usage, but of the antiquity of the principle that no one can validly receive the apostolic power of ordaining ministers for Christ's Catholic Church except by devolution from above. The ancient requirement of episcopal ordination, coupled with belief that such requirement was of apostolic origin, is obviously equivalent to acceptance of the principle of uninterrupted devolution. As no serious controversy on the point arose until the Protestants of the sixteenth century were constrained to defend their innovating practice, we naturally find no ancient discussions of the subject. But what we mean by the phrase "apostolic succession," or uninterrupted devolution of the ministerial commission from above, was in full possession and carefully adhered to on the basis of apostolic tradition.

(b) The above indicated broad stream of tradition which is found to prevail in the Church from the earliest post-



apostolic period of which we have assured knowledge, coupled with the earnest care then notoriously emphasized in preserving and adhering to apostolic tradition, determines the state of the question and appears to dictate substantially the following line of enquiry. Does our available knowledge of the apostolic age, and of the brief sub-apostolic period previous to the clear emergence of the general stream of tradition referred to, enable us to determine the trustworthiness of this tradition in the fundamental particulars of doctrine and practice pertaining to the ministry?

The broad circumstance has to be faced that no formal exposition of the subject, such as would afford self-sufficient demonstration as to the particulars of the tradition under consideration, is to be found in first-century documents. The same lack of determinative apostolic exposition besets the argument for other vital things. The question of the Sacred Canon itself affords an example. We are forced, therefore, to depend upon certain New Testament passages of limited scope, and upon the circumstantial evidence which a very incomplete history of the apostolic Church affords. My contention here is that, in spite of these limitations, the available data of the apostolic age tend to confirm the hypothesis that the later Catholic tradition of which I am speaking is substantially correct. Certainly not one indisputable circumstance or utterance of apostolic significance precludes such a conclusion.

1. The Lord probably did give His ministerial commission to a larger ecclesiastical assembly than "the twelve," but He gave it to the Church *as Church*, that is, as the organism of which He had made the twelve to be the original official organs. Dr. Headlam accepts the organic conception of the Church, which is strongly emphasized by St. Paul, but overlooks the implication that the divinely appointed corporate functions of the Church have to be exercised organically; and the same Apostle clearly teaches that the structural nature and ministry of this organism is not determined by the

collective will of Christians but by its divine Creator. God has set in the Church its ministers, and they represent the agency by which alone the Creator of the Body of Christ determines its organic functioning. The Church, therefore, can no more change the form of its ministry than a human body can change the form of its organs. The Creator of the organism has determined this forever.

2. For the creative work of establishing the Church its apostolic ministry was supplemented by an extraordinary and, as the event proved, temporary ministry of men with charismatic gifts. But the permanent pastorate of the Churches apparently fell into the hands of those whom the Apostles ordained to that end. The charismatic ministry was largely itinerant and bore marks of being supplementary. We have to look to local arrangements for evidence of apostolic appointments and of the permanent form which the Christian ministry was designed to take. The process of local organization was gradual. Most of "the Churches" had presbyters and deacons ordained for them by men empowered to ordain by the Apostles. Timothy and Titus are examples. The local presbyters during this period were also called bishops, as having the local oversight. It was apparently not deemed safe at the missionary stage to equip the local Churches with a self-perpetuative ministry. But the mother Church of Jerusalem was completely organized. Dr. Headlam acknowledges that its organization "suggests an exact resemblance to that in later days of bishop, presbyter, and deacon"; adding that "it is not improbable that that model assisted in the building up of the later organization of the Church" (p. 73). None the less he strangely describes it as "abnormal." A more reasonable view is that the subsequent rule of the Church in employing this constitution as the prescriptive norm for the organization of local Churches when they were ready for full equipment, was in accord with the known mind of the Apostles. This view is confirmed by the fairly well established fact that the Apostle St. John, to

whom fell the task of completing the organization of the Churches in Asia, organized them in strict accord with the the Jerusalem pattern. And his disciple, St. Ignatius, declared that bishops, presbyters and deacons are necessary for a fully organized Church.

These facts of the apostolic age appear to me strongly to confirm the subsequent Catholic tradition; and no facts are known which offset them. The details of completion of local Church organization during the intervening half century or more of obscurity are largely beyond our reach. But no trace of any revolution appears. And no evidence of the use or acceptance of presbyterial or congregational ordination can be found. In brief, the genetic facts of the apostolic period, coupled with the apostolic doctrine that the Church's ministry is of divine ordering, fit in perfectly with the subsequent working system of the Church, and with the then general belief in the apostolic origin of that system.

My conclusion is that the ancient state of the question concerning the apostolic origin and prescription of the form and the method of perpetrating the Church's ministry is susceptible of as complete verification as ought to be expected, and of sufficient verification abundantly to justify the sense of responsibility still felt in over two-thirds of Christendom for refusing to compromise the Catholic doctrine and practice as to the ministry and the method of ordination. Those who are persuaded that the catholic ministry is a sacred trust from above cannot righteously agree to shift its basis of preservation to that of human compacts, subject to revision as such compacts necessarily are.

Unless my argument is fundamentally astray, the fatal obstacle to Dr. Headlam's proposal of mutual recognition of ministries, and of compact hereafter to employ episcopal ordination everywhere is very clear. It would violate the consciences of a vast majority of those who would be asked to accept it. Its plausibility lies wholly in the provincial atmosphere of its origin. Considered in ecumenical light, it is a hopelessly futile scheme.

## III. CONDITIONS OF UNITY

I realize fully that my conclusion will seem to Protestants to be equivalent to an obstinate *non possumus* in the matter of reunion between Protestant and Catholic believers. It really means that the road to visible unity between these sections of Christendom lies through change of existing convictions concerning this and certain other matters, also deemed to be insusceptible of righteous compromise. If such change of convictions as will bring these sections into accord in fundamental regards is impossible, the visible unity for which we are laboring is impossible. But the plain call of God to unity teaches me that it is not impossible, but that our studies and conferences will in due course develop a larger atmosphere and create a standpoint from which, by the Spirit's guidance, we shall be able to think the same things, fundamentally speaking, and use common terms—terms which, unlike current *ad interim* eirenicons, will not be interpreted by their signers in mutually discordant senses.

At present it is clearly futile to push for the adoption of any schematic procedure for union, whether complete or partial, between episcopal and non-episcopal Communions. They are nobly meant, of course, but hopelessly premature. The old malicious aloofness is giving way, thanks to God's merciful grace, to a growing mutual kindliness and sympathy. A course of mutual education, a long continuance of which is essential to real mutual understanding and growth into fundamental accord, is now getting under way. It has only begun. Why should forcing schemes be intruded at this delicate stage? Mutual interchanges of pulpits must alarm many Episcopalians and prejudice them against the whole movement; and the same result, along with a weakening of our normal internal discipline, must attend the advocated practice of admitting to our communicant privileges those who not only have not been confirmed, but reject that "foundation," as the Epistle to the Hebrews describes it. The advocated scheme of giving episcopal ordination to

Nonconformist ministers, while leaving them free to retain the Nonconformist status, appears to many of our clergy and laity to be obviously and hopelessly inconsistent with what they are convinced is integral to a God-given stewardship.

These are conditions to be reckoned with, and to override them is to retard instead of helping on the cause we have at heart. Let us then adhere carefully to the line of least resistance. Let us face our differences in loving conference, while recognizing that hasty action, likely to upset concord, must wait for the completion of our mutual education.

What ought to be the result of such education? I cannot express it more successfully than in the words of the Declaration on Unity published by our bishops in 1886. It will lead us to perceive that Christian unity "can be restored only by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence, which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." The four articles appended to this Declaration, called "The Quadrilateral," were not given as a comprehensive list of the terms of unity, but as "inherent parts of this sacred deposit," parts which might well be considered at the outset in conferences concerning the conditions of unity.

The Lambeth Conference of 1888 republished the Quadrilateral with the same limited intent—as "a basis on which approach may be by God's blessing made towards Home Reunion." Each article thus set forth in skeleton form really stands for a field of enquiry in which many subjects require discussion; and much growth towards a common mind is indispensable, if we are to achieve a visible unity which shall not be followed by subsequent disillusionment and renewed discord. The Lambeth Conference of 1920, as

the eminent Congregational divine, Dr. A. E. Garvie perceives, has not reversed our attitude in principle. He says (*Constructive Quarterly* for Dec., 1920, p. 563) of the Anglican bishops, "They have felt as Christians, and every Christian heartily responds; but they have thought as Catholics, and there their Appeal challenges doubt and question." He is right; and if the bishops hinted at possible procedures, pending the restoration of unity, which if actualized at this stage would seriously disturb many Anglicans, they were obviously straining at limitations which they could not conscientiously repudiate in order to demonstrate the strength of their craving for unity with their separated brethren.

Let us re-gather ourselves. What in other terms does the Anglican appeal, as defined in these documents, come to? I think that Dr. Palmer, Bishop of Bombay, expresses it with some success, in the *Constructive Quarterly* for March, 1921, and, with more elaborate discussion, in his little book, *The Great Church Awakes*. His thought in a nutshell is that the unity to which we are being called is that of the great universal Church of Christ, and that the problems of unity cannot be successfully considered and solved except from the standpoint of that Church. When this standpoint is reached by us all, new and larger light will come to us all, and thorny problems will somehow lose their thorniness and simply fade away. It is in that direction that I am convinced our education and mutual approximation lies. And the consummation is possible, for "God wills it." But for some time our work should consist of study, conference and prayer—not schematic procedures.

I believe we shall all come to see that what we need is not to save our denominational faces but to save the face of God's great universal Church. It is not to build a Church of the future out of denominational material, but to discover the great Church already existing, and to be absorbed with every really good thing we have in the abounding life and light thereof. It is not to frame a concordat of faith and order,



but to return all of us to the fulness of the great Church's faith and order. It is not to denominationalize principles, which means to isolate them from their balancing context, to caricature them, and to bring them into suspicion in the rest of Christendom; but it is to end denominationalism entirely in favour of the stronger and more enlightened stewardship of the whole Church of God. We have need to see that in that Church alone can the brethren unite their resources for the effectual guarding of things needing to be guarded, whether in the direction of the common faith, order and discipline or in that of true freedom. When we see this, we shall see much that we now fail to understand; and the awakening of the great Church will be our own awakening to the pettinesses of denominational stipulations and adjustments. These can never be more than "flickering expedients" to reduce or conceal the consequences of disunion without curing it. We really need the extinction of denominations and of their divisive standpoints. Denominational Churches are the forms of disunity, and their continuance is the continuance of a broken and spiritually impoverished Christendom.

## GIVING AS AN ELEMENT IN RELIGIOUS EDUCATION

By LESTER BRADNER, New York City

There are those—both clergy and laity—who are unduly sensitive to references to the Church's need of money. I am not of their number. I agree with the Rev. M. S. Barnwell who maintains in his interesting and inspiring "Essay before the Alumni of the Theological Seminary of Virginia" that money is *life's equivalent*, and that love, loyalty, life and money stand on the same high plane as means to the Kingdom of God. "Stored human life" he calls it. I believe there is a joy in giving which the Church for the most part has mistakenly allowed to remain the luxury of the rich, just as knowledge was once a luxury. If the Church would but accord giving a real place in its plan of religious education even the poor might learn to enjoy the experience of giving.

But in our eagerness to secure large sums of money for parish purposes, and to make our national Church finance easier we are constantly tempted to consider *the amount given instead of the giving spirit*, as the important factor. If the giving spirit prevails in the Church the amounts needed will shortly appear. Incessant emphasis on amounts alone, however, tends to fatigue and quench the giving spirit.

The purpose of this article is to enquire into the process of strengthening and spreading this giving spirit by education, and to maintain the thesis that in this process it is worth while to risk the giving of any definite amount if the spirit of giving is really being cultivated. On this basis our education will be as applicable to the small giver as to the large.

If we are disposed to admit that there is an evergrowing necessity for education in Christian giving, it is time to enter upon a more careful analysis of what is really educational in

this respect. This analysis I am endeavoring to make here. I hope to create a conviction that, for the field of childhood, at least, we need more that is concrete, in order to excite real interest, more freedom in choosing the object of giving, for the purpose of cultivating initiative and less emphasis on amounts or on competitive features.

Pass in review the financial experiences of the last thirty years in the corporate giving of the Church. Has not each new movement culminated in an increased effort after the education of Church people in general lines, in order that the income of the Church might be increased? A generation ago we were familiar with itinerant missionary Bishops, striving to secure the needed support for their fields from the substantial parishes. Then came the more successful method of apportionments, accompanied by increased publicity, and finally supported by diocesan committees appearing prominently at Conventions. Meantime the children's Lenten Offering and the Women's United Offering were vigorously promoted. In the parish the old idea of voluntary and occasional offerings was superseded by the weekly pledge, and individuals were keyed up to their financial duty by the introduction of the duplex envelope. In short, a more definite system of obtaining the amount needed was built up and pushed, and every means was employed to get the individual to be loyal to the system.

There was an educational value in the missionary sermons of the Bishops. But, as the apportionment system settled down, still more education was needed. Literature multiplied, study-classes were increased in number, the Summer School was utilized, and the Church School was urged to find in Lent opportunity for more missionary teaching. The plan for giving information was being systematized, in order to back up the more systematic effort after needed amounts. That is, new financial demands required better education in order to be answered.

Then came the nation-wide campaign. Still more urgency

and system was now applied to amounts. Every effort was made to concentrate giving, to cut off other appeals, and to inculcate loyalty to the system. Again publicity took a step forward, literature increased, and plans for reaching the very last individual went into effect. And the result, from the point of view of a system was hopeful, if not altogether a success. Coördinately it was recognized that added information was needed as a process of education. New periodical publications were entered in the field—and new material for study, like the Survey, was prepared. New plans for leaders' conferences are now in hand to lend further emphasis.

I am not noting any of these moves by way of criticism. And I am conscious of the wider effort of the nation-wide campaign to inspire the Church to deepen her spiritual life, an effort which has brought many blessings. I wish only to make clear two points—first that the need of further education has again been distinctly recognized, and secondly that the direction of that education has been mainly towards spreading facts, and concentrating on the system of giving. It has dealt with a giving spirit chiefly from the two points of view of information and loyalty.

There is little fault to find with this program as applied to adults, who are notably hard to educate, under any plan, for the very reason that they are adults, and as such largely impervious to change. The real problem is with the coming generation, the children and youth of today. Is the "system" really educational for them? Does it only remain to fasten the system thoroughly on the child, and supply him sufficiently with information to ensure a much larger giving power in the Church of tomorrow? This is the point at which we must raise the question as to what is really educational, and inquire whether the present system reaches the true source of the giving spirit, or whether we must deal somewhat differently with the child from the way in which we deal with the adult.

An education is always a financial risk, but usually a

pretty safe one. Take the illustration of an allowance given by the parent to the child. The parent risks the amount of the allowance provided the child is allowed to spend as he chooses. The greater the child's freedom in spending, the greater the risk. Why risk anything? Why not rather let the experienced parent make the necessary expenditures? Only because we know that in the end the child must have his own money and property and know how to manage it. Better to waste a little now, in learning how to spend properly, than waste a great deal later by improper expenditures. What waste there is becomes an investment in education. It is a present financial loss to the parent, but a future gain to the family looked at corporately.

We may regard the child's Church-giving in exactly the same way. If we corral him in the Church's system, or actually spend his money for him, as was formerly done in almost every Church School, we are playing the part of the parent who declines to grant his child an allowance for fear of losing money. We are unwilling to risk the possible waste of money which might have gone into the Church's exchequer by giving him freedom to spend for whatever object he wishes. In fact we teach him only one thing: give when the Church asks it. Let us not forget that in training the child to give we are dealing with future potentialities. Our aim should be to cultivate his ideal of giving, so that when he grows into the command of means he may give generously and sympathetically for all Christian purposes. We ask for his present contribution, but *not primarily because we want the amount which he is now capable of giving. We want to establish in him the spirit and the habit of gift-making for all Christian purposes.* By urging on him amounts and system now we risk the Church's patrimony in the future by failing to train the giving spirit. If our experience teaches us anything, it is that the financial needs of the Kingdom of God grow greater and not less as the years go by. The Church of the next generation must have more money to spend than the

Church of today. Our responsibility therefore is to train up a giving spirit, and we may well make an investment of a certain of margin our Church income for such a purpose.

A conservative estimate of the present giving for all purposes from the children of the Church would be about a million dollars annually. Shall we then cast envious eyes at this million, lest any of it be lost? Or shall it be thought of as a measure of potential capacity in the future? If by the principle of allowing freedom and interest we can train up a generation which will support the Church three times as generously as the present adults, will the risk of a few thousand dollars spent on scattered objects be a mistake or a wise investment? What we want from the child is not a stated amount, even if it be a million. Shame on us if the Church cannot be supported without his coming to the rescue. Our aim for him should be not a quota, but an education, not so many dollars given, but a growing desire to give.

After all, the stressing of amounts and the anxiety lest any money escape into unexpected channels of charitable expenditure is only duplicating the ancient fallacy of the rector of the parish that if he allowed any outsider to approach his congregation for financial assistance his parish treasury would be that much the loser. We have demonstrated the opposite time after time in the last ten years. Giving does not choke off more giving. *One gift encourages another*, no matter what the field. It will be a sad day for the Kingdom of God if the Church should ever succeed in persuading its people that purses were to be shut to every call except those officially countenanced by a system.

On the contrary, the most valuable financial background for any system is abundance of individual initiative in giving. When the human heart really awakes to the manifold needs of the world, and, in response to the example and spirit of our Lord, begins to practice the principle of stewardship, there is no danger that the needs of the Church itself will be neglected. Men do not endanger their own family needs by lavish giving



outside. The secret of stewardship is not a tightly-bound system but a wide-open heart, accustomed to feel needs everywhere and to respond. And sensitiveness to needs grows by looking for needs, just as any other kind of sensitiveness is cultivated in practice. But the practice of generous giving demands that initiative be both allowed and cultivated.

It is sometimes argued that the cultivation of initiative in giving leads to individualism, and so tends to the breaking down of loyalty in Church feeling. But surely loyalty in the highest things cannot be set in opposition to intelligent choices. We cannot ask financial loyalty for a cause which we dare not trust to be supported by the intelligent judgment of the individual. Any other theory would be looking in the direction of financial autocracy. To return to our illustration of an allowance, if it is not initiative and individual judgment we mean to cultivate by an allowance, why grant one? But nobody believes that because an allowance stimulates an initiative of expenditure in the boy, it is thereby preparing him to be disloyal to his future financial responsibilities as head of a household. Surely democracy in Church finance is as valuable as democracy in any other line.

Any true education must always base itself on the developing of *something within the self* that is under education. It is not a process of fitting to a mould but of evolving, under training and guidance, a native capacity for activity. There is no more place educationally for dogmatism in financial training than in intellectual training. We must, of course, hand on the best inheritance of the past, but not in the dogmatic spirit. We must stand upon the system that exists until we make it better. But there is as much to be said for freedom in giving on the part of the child as for freedom of thought. Of course it will be a freedom guided toward coöperation and the cultivation of responsibility, but it will be freedom none the less.

The constructive attempts of recent times in training the

child to give are chiefly these. First, the system of Lenten and Advent offerings; second, the introduction of the two-pocket envelope; and, thirdly, the "class treasury" plan of the Christian Nurture Series. The Lenten and Advent offerings are an *intensive* plan of giving for a limited period. The methods applied to them, chiefly those of special information and competitive interest, could hardly be maintained the year through, and therefore are hardly a basis for fundamental training of the giving instinct. The accompanying informational features are commendable; the competitive much less so, inasmuch as there is no even capacity of giving from which to start. It is doubtful from an educational standpoint whether the motive of competition is a sincere motive for Christian giving, no matter how popular it has been.

The value of the two-pocket envelope is educational to this extent that it calls immediately for a distinction in the objects to which the child gives, and so furnishes an opportunity for considerable training on the part of the teacher. Unfortunately the teacher frequently neglects the opportunity, and the envelope carries very little information of its own. The division of the envelope between "parish" and "missions" is not sufficiently illuminating because either one of these designations comprehends a group of expenditures familiar to most adults, but not familiar to the child. If the teacher undertakes the task of explanation, the educational effect is of course greatly improved. But provision for a continuous and progressive instruction of this sort is lacking.

The advance registered in the "class treasury" system is two-fold. In the first place the fields of giving are expanded from the two of the duplex envelope to the five which embrace the whole range of Christian helpfulness, *i.e.*, Parish, Community, Diocese, Nation, and World. This is a step toward concreteness, and serves to analyze somewhat the designation "Missions." But secondly, and still more importantly, the offerings of the pupils in any class are *distributed*

*by the vote of the class to definite, concrete objects in one or other of the fields, the plan being to cover all the fields within some given length of time.* The necessity of voting carries with it first the proposal of some object, next the discussion of its needs, and finally the expression in the vote of a given amount of the individual interest of each pupil in supplying those needs. This entails a longer and more complex method of giving and accounting. But the value of it lies in the discussion of the concrete object of the gift, and in the chance to excite real and intelligent personal interest in giving. I am almost afraid to reveal the fact that most Schools which have had patience and faith to cultivate and systematize this plan of giving have seen surprising increases in the amounts given. But such has been the result.

If, now, under the impulse of our new adult system of giving, the pupils of the Church Schools shall be bound down to a pledge as to their offerings which stops discussion and initiative at that point in the home when a certain sum is placed in one or both pockets of the envelopes, over which the pupil has no further control; if they are merely informed that it is used for such and such general purposes, like the parish expenses, the needs of the Diocese, or the missionary work of the Church, then the progress which has been made in cultivating initiative and distinguishing the five fields of service will be lost.

The argument used in behalf of this backward step is that the child must be taught to be loyal to the Church, that he must learn to take responsibility for its support, and in short that we must treat him as we treat the adult so that he will become accustomed to the system. This is merely expressing in financial terms the old and worn-out educational theory that we must consider the child merely a small edition of a man and build our educational system accordingly.

But whatever may be advisable as to administration of Church finance for the adult, there can be little question about children. The dependable item in educating the child

to give is not loyalty but interest, because the spirit of giving thrives *earlier and faster* on interest than on loyalty alone. The child will learn, and ought to learn to be loyal, but *loyalty to a system* is the fruitage of late adolescence and not of childhood. This is not to deny that you can get money from the child under the theory of obligation. But he gives it because it seems to be a demand with which it is, on the whole, policy to comply. His giving is not a recognition of moral responsibility, for the child does not reach true moral capacity much before the high-school age.

What is it which gives native human interest to a gift of money? Is it not the supplying of a real need which is clearly understood and appreciated? Such needs must be concrete and definite. The little girl feels for the other doll-less girl, the boy for the other book-less or game-less boy. The need of money to bring health and strength to the sick is an easy avenue to generous giving. But there is little appeal in abstract ideas. Giving to an organization as such is not interesting to a child unless the organization does something which touches his experience. The idea "parish" as such has no genuine point of contact with the child. I knew a boy of nine years who stole a considerable number of dollars from a Lenten Offering. When detected, he said by way of extenuation that he would not have taken money which belonged specifically to any individual, but this belonged to the "parish," which to him was quite different. Evidently the "parish" was too abstract to be a motive. It does not help very much to emphasize that it is *his* parish. It is when you begin to explain what the parish *does* which touches his experience and interest that you get a response. The "mission of the Church" is meaningless to the ordinary child. But some of the beneficent acts of the Church will lie within the plane of his experience and excite his sympathy.

Let us then ask the child to be interested in concrete needs, and propose that he *give direct to them*. Or better still, let him be brought to imagine the needs and discover that

they are real. Let him realize that there are needs everywhere which he has the power to meet by this representative of self which we call money. It is our fault if we cannot make real and vital to him in the concrete the needs for which the great Church is responsible. But instead of lumping them up, let us separate them until they become as individual as possible. Then let us offer him the chance to help this individual need with his own individual gift. Will the child of the colored school in a southern mission suffer if the pupil suddenly hears about the orphan Armenian boy, or the starving child in Europe? Not unless you forget to make the little colored boy real. Giving to the one will not hinder giving to the other. It is easier for us as teachers to try to make a pledge envelope take the place and do the work of a vivid picture of the colored boy, but there is no such short cut to the spirit of giving. Generosity is not excited by envelopes.

To some extent at least the giving spirit depends on the joy of giving. More so, at any rate, with the child than with the adult. Our present system is not *primarily* devised to appeal, even to the adult, along the line of joy. It is stressing loyalty and obligation, and it is safeguarding promises made under these motives by a collection mechanism perfectly proper indeed, but at the same time calculated on business principles to make sure of the whole gift. A Church pledge is a legal obligation, until revoked. It is true we seldom enforce the obligation by legal methods in the case of the living. But we seldom forget that it is a binding legal obligation upon the estate of a deceased person. Overlook the legal aspect if you will, and call it merely a moral obligation, it is nevertheless an appeal to duty.

The *adult*, if well trained, finds joy in responding to appeals to his loyalty and is willing to accept the business method. But the joy is perhaps less vivid than when he is meeting a need presented in concrete human terms. Giving to the parish quota for Church Extension, or for the other thousand

and one items of the "Church's Mission" is, after all, not quite like answering Bishop A's fervent appeal for a School or supporting Mr. X. in a mission station in China. We realize that the whole quota is needed for the welfare of the Church, and we are aware that the "Survey" has collected page after page of real needs which can each be described and defended. But somehow the appeal to the imagination is weak. Or, to put it more honestly, the average imagination has not been trained to the perception of values involved. We are like the layman in art called to share in buying a very valuable but uninteresting "old master." Too many adult Church people give more out of their sense of obligation than out of the joy of giving. Theoretically then, there is joy in being loyal, but practically there is more joy in being interested. The joy of loyalty has its limits, while the joy of interest is practically unlimited. It is to be hoped that the future will reveal some way of combining business system with a more concrete method of gift-making for the adult. But meanwhile we must reserve the right to train the child through the appeal of the concrete.

Fundamentally we must try to *identify the pupil himself with his money gift*. The money he gives is not a separate thing unrelated to him, his energy, his desire, his ambitions. If it is really *his* money, its expenditure *should express him*. It should do something he wants done, and is interested in accomplishing. If our present system does not accept this as also true of adult life, then we are only preparing difficulties for the future of Church finance. It is perilous to assume that we are asking the adult to give stated sums for religious causes he is not interested in, or ambitious for. But we must cultivate in the child the feeling that *his money is his own power taking hold of a situation, to bless it and relieve its need, to build it up for God*. It is not the money alone but himself who is at work through the money.

This is a very vital element in reaching the spirit of giving, and it reveals the danger of seeking the help of the competitive



principle in teaching children to give. On the competitive basis the penny of the poor child is not equal to the dime of the rich child. It will not go so far in helping the per capita record of the School. But in essential expression of personal energy, in representing the desire of the child, the penny of the poor may be a larger gift than the dime of the rich. It may represent more of the giving spirit.

Let me present the whole argument in brief. We find by experience the increasing need of educating the giver in order that the Church may progress financially. Therefore it is high time to examine the principles on which our financial education is proceeding. Now the first principle of all is to deal with the child as a child and not treat him as an adult. Hence the value of separation in method between adult and Church School giving, and the danger of pressing children for stated amounts. The real underlying need being a giving spirit, it is worth while to risk a part of the Church's present income from the child in order to ensure generous giving when he is grown. The most important features are to cultivate in a child's giving, first, free choice and initiative as to the object, secondly the concrete interest in the need for which he gives, and lastly the identification of his money with himself. Having made the advances registered in the conceptions of the "class treasury" plan, it would be greatly regrettable if a backward step were taken.

We should realize the crucial importance of our money dealing with the child. Once money offerings were a mere by-product of the Church School, little considered. Today it is the most universal, and therefore the most important medium of expression and activity which we command. The days of the "penny habit" are over. Today there is hardly a project by which we seek to have the child act out his religion which does not involve money in differing amounts. There are not many other things, comparatively speaking, which children can do to help the Church in her great work, but money will always help no matter what the amount.

I have made little of the fact that the children of the Church are not left to work out their financial salvation by themselves in the Church School, any more than they are left to grow up without parents. But we must not forget, in weighing the arguments made above, that these children are under the guidance, in their money training, of teachers who will protect them in their freedom, just as parents protect them in the freedom of their "allowance." We must assume that these teachers are loyal to the Church's needs, intelligent themselves in the matter of giving, and conscious of the result they wish to attain in the child. If this is not yet the case with the teacher of today, it will be, we trust, with the teacher of tomorrow. Our principles, at least, must be founded on the assumption of capable teaching.



## HEBREW OR ARAMAIC?

### A CRITIQUE OF NAVILLE'S HYPOTHESIS OF AN ARAMAIC TEXT OF THE OLD TESTAMENT

By JOHN A. MAYNARD, New York City

An article published in the last issue of this review took up the question of a cuneiform Babylonian original of most of the Old Testament, set forth by Naville. We must make clear that from Naville's point of view, Babylonian and Assyrian are identical to Aramaic, as *languages*, a statement which is of course entirely erroneous. The similarity between Babylonian, Aramaic and Hebrew is like that between Romance languages. Knowing one helps to learn the others, but *learn* you must. All Romance languages are derived from Latin and likewise Semitic languages presuppose a common original Semitic speech. This is the meaning of a statement of Briggs which Naville seems to have generalized without proper attention to facts (*Text*, p. 33).

We shall now examine the thirteen remaining links of Naville's chain of arguments.

14. *Aramaic, the tongue of Canaan in Isaiah's time* (Naville, *Text*, 51-55). Cf. Is. 19<sup>18</sup>, 36<sup>11,13</sup>, 2 Kn. 18<sup>26, 28</sup>. The oldest evidence on the language of Canaan is found in the glosses in some of the Amarna letters. Out of 36 such glosses given by Boehl in his *Sprache der Amarna-Briefe*, p. 80-84, sixteen are Hebrew and not Aramaic, and twenty may be words, common to Hebrew and Aramaic; the imperfect method of transcription used by the cuneiform scribes does not allow of a closer investigation; however these sixteen words (44%), which, by the way, include too *niphal* forms, are sufficient to prove that Hebrew was the language of the Canaanites in the fifteenth century B.C. We find the Hebrews in the

Wilderness giving to their stations, Hebrew and not Aramaic names (as proved by plurals in *oth* and *im*, well attested by the Masoretic Text, the Versions and, at times, Josephus. We find after the settlement in Canaan, names of places showing the same endings, both in southern and northern Israel; we are therefore compelled to admit that Aramaic was not then the language of Canaan. We come now to Isaiah's times. In the eighth century, Aramaic was the great commercial language of the Near East, as English is today, in Asia and Africa. After the fall of Samaria, and its settlement by Aramaic-speaking colonists, the Hebrew language lost much ground. It was still spoken in Judah and therefore came to be called the Jewish (Yehudith) language. It was not however a patois without importance since the Rabshakeh of Sennacherib had learned it (2 Kn. 18<sup>26, 28</sup>; Is. 36<sup>11, 13</sup>). Indeed when Is. 19<sup>18</sup> was written, Aramaic was not the language of Canaan, else the word *Aramith* would have been used in that passage, or perhaps the term "lip of Damascus." The prophet was too well informed about his own country to make the mistake of calling Aramaic, the language of Canaan, since he knew it to be spoken mostly outside of that area. In many ways, we may compare the status of Aramaic and Hebrew in Canaan to that of English and French in Canada. If a Canadian wanted to express the idea that owing, let us say, to a very improbable success of Zionism among American Jews, English would be spoken in Jerusalem, he would never say "the language of Canada will be spoken there." Another reason for not accepting Naville's identification of Aramaic with the language of Canaan, is that, when Jerusalem was threatened by the Assyrian army, and was filled with war refugees from the country, it appears from Is. 36 that few if any of the many spectators on the wall were supposed to understand Aramaic.

Naville thinks that Is. 19<sup>18</sup> is a prophecy dealing with the Jewish settlement at Elephantine. He apparently has not been impressed by the difference in the religious and legal

customs of that colony, compared to Mosaic institutions. If the people of Elephantine were Jews, the traditional view of the old Testament is proved false. However the prophecy of Is. 19<sup>18</sup> has nothing to do with Elephantine. The author was living in a city where Hebrew was spoken, and where the Lord was certainly worshipped in that language; he tells us that five towns of Egypt will speak Hebrew (the tongue of Canaan) and thus be a sign to the rest of Egypt who will also turn to the Lord. There will be an altar to the Lord in the midst of Egypt (which is not, therefore, Elephantine, but rather Leontopolis) and a *massebah* or inscribed obelisk on the frontier (probably at Daphnae). Finally, we have against Naville's view that, in Isaiah's time, the tongue of Canaan was Aramaic, the testimony of the Siloam inscription, which he claims to be the work of Canaanite workmen, and is written in Hebrew. In the course of this discussion, we provisionally accepted Naville's point of view on the authenticity of Is. 19<sup>18</sup>. If the text was late, as it is generally supposed, Naville's argument would not be improved thereby. We still maintain that *Hebrew was the language of Canaan in Isaiah's time*. There were, as Renan pointed out long ago, many dialectic variations; the Aramaic influences being particularly strong in the Northern Kingdom, which was in closer connection with its Aramean neighbors.

15. *Ezra a translator of the cuneiform Old Testament into Aramaic* (Naville, *Arch.* 24, Text 65) . The crucial text is Bab. Sanh. 21b, "Mar Zutra said, and according to others Mar 'Uqaba, the law was first given to Israel in the Hebrew character and the Holy Tongue. Again (Munich variant, after the sons of the Golah it was given to them in Ashurith writing) it was given in the days of Ezra in the Ashurith writing and the Aramaic language. The Israelites chose the Ashurith writing and the holy tongue, and left to the Idiots, the Hebrew writing and the Aramaic tongue. Who are the Idiots? Rab. Hisda says, the Cutheans. What is the Hebrew script? Rab. Hisda says, the Libonaa script."

Neither this Talmudic statement, nor the parallel passage (Jer. Meg., I, 71b) supports N.'s thesis. Cutheans means of course Samaritans. The explanations of Ashurith are given in the Talmud; the first derives it from 'Assyria' (*i.e.*, Syria, *cf.* Stade, ZAW, 1882, II, 291-296; Goldschmidt, Bab. Talmud, III, 562, n. 137), the second from a root '*asharah*, to be straight. The meaning of Lebonaa is controverted.<sup>1</sup> The evident meaning of the text is that before Ezra, the Law was in the Hebrew language (N. says "Aramaic," but implies "Akkadian") and written in the Old Hebrew character (N. says "cuneiform"). After Ezra, Israel still used the Hebrew language (N. says "Aramaic") but in the square Hebrew writing (N. says, "the Aramaic writing," which was not square). The text also tells us that the Samaritan Pentateuch was written in the Aramaic language, a statement that N. will do well to reject, unless he wants to make the miracle taken up under No. 23 still more extraordinary. Furthermore Naville is not justified in accepting a Talmudic statement, and then, emptying it of its value, by placing five centuries between the acceptance of the Aramaic language and of the Ashurith script and the choice made by the Israelites and the Idiots, events which according to the Text, seen to have taken place at about the same time. Either we must accept the text, as Origen, Jerome and the whole Hebrew Tradition did, and therefore reject Naville's theory—or we must reject it as a proof. There remains now Naville's hypothesis proper. Ezra having before him these four hundred and more sacred tablets, wonderfully kept so far but which will now disappear without traces, and without being remembered by anybody, translates them into Aramaic, although he was at that time maintaining a stout fight for the existence of the Jewish language. He complicated his own task rather needlessly, since he wrote the Law in Aramaic for the purpose of explaining it to the people in Hebrew (Neh. 8<sup>8</sup>). N. picks here, as he thinks, an argument in the words

<sup>1</sup> Montgomery, *The Samaritans*, 1907, 281-283.

"caused to understand" (*meforash*), claiming that they mean "translate" (*Text*, 70-71) and that Ezra was like a clergyman explaining the Bible in the dialect of Lancashire peasants. This is a rather imperfect comparison, for Jerusalem was a big city, in its way, and Ezra's hearers were in large number priests of some education. Besides, *meforash* does not mean "translate" and the chronicler could have used another word (*methurgam*) if he had wished to express that idea. We admit that Ezra, who knew cuneiform very well, according to N. (*Arch.*, 182), showed much common sense, if he discarded its use. We wonder why Moses who was a man of great sense, and most certainly did not have Ezra's opportunities to learn cuneiform, ever went to the trouble of using it. Our opinion of Ezra and of Moses is so great that we claim in the light of facts, that as Moses did not write in Akkadian cuneiform, *Ezra did not translate Moses into Aramaic.*

16. *Do the Elephantine papyri show that Aramaic was the only written languages of the Hebrews in Ezra's time?* (Naviile, *Text*, 51 ff.) If we knew more about the colony at Yeb, the question would be more easily settled. If Van Hoonacker is right in his contention that the settlers were Samaritans, their use of the Aramaic language was quite natural. It is quite certain that they were not Jews observing the Mosaic code and worshipping Yahweh alone. They do not represent the Jerusalem tradition of Temple Worship. *The Elephantine papyri do not prove that Ezra must have used the Aramaic and not the Hebrew language for writing purposes.*

17. *The Septuagint translation made on an Aramaic text* (Naviile, *Arch.*, 186). This is a vital point in N.'s reasoning. It can be tested in the light of certain facts. First, we find in Job 42<sup>17b</sup> (LXX) the following sentence "What follows is translated from the Syriac Book," Syriac meaning of course 'Aramaic' as in Ezra 4<sup>7</sup>, Dan. 2<sup>4</sup>. Then follow five verses in the Septuagint, which are an addition to the Hebrew text as we have it translated in our Bibles. Since these five verses are expressly said to be taken from an Aramaic text,

it follows that the rest of the book is not and was therefore written in Hebrew. Secondly, we have in the LXX a number of Semitic words in transliteration. If N. is right they are Aramaic, if N. is wrong, they are Hebrew. We made a list of these words as they occur in Redpath and Hatch's Concordance of the LXX and added a few others not found there. The Hebrew original of these transliterated words was not always given correctly by Redpath, so that each case had to be investigated. A large proportion of the words were common to Hebrew and Aramaic as may be expected. There was only *one* word in the LXX which was apparently derived from the Aramaic and not from the Hebrew namely the word *γειωρα* which however is not a transliterated word but belongs to the regular Hellenistic vocabulary. Its presence only confirms our view that Aramaic was the spoken and the ordinary written language of the Egyptian Diaspora.<sup>2</sup> The only grammatical form found in these transliterated words that recalls Aramaic grammar rather than Hebrew is the great number of plurals in *in*. But this plural is also found a few times in Hebrew<sup>3</sup>, it occurs on the Mesha stone, and it is an easy acquired Aramaism. The form *ἀβεδηρειν* (1 Chron. 4<sup>22</sup>) which combines the Hebrew article and the Aramaic plural, shows that these plurals in *in* have no conclusive value as arguments here. Among the transliterated words which were certainly Hebrew and not Aramaic, proper names, geographical terms and commonly used religious terms were also excluded. The following list of Hebrew words transliterated in the Septuagint was then made. The figure between brackets indicates the number of occurrences of the word. No variants in spelling are given.

Hebrew grammatical forms, not found in Aramaic.

A. Plural in *oth*. *ἀραβῶθ* (10), *ἀλαιμῶθ* (1), *ἀλώθ* (1), *ἀπφῶθ* (1), *ἀραφῶθ* (1), *ἀριωθ* (1), *βαριμῶθ* (1), *θαλπιῶθ* (1), *θεεβουλαθῶθ* (1), *μασμαρῶθ* (1), *μαζουρῶθ* (2), *μεχωνῶθ* (8), *ράμμῶθ* (1),

<sup>2</sup> Thackeray, *Grammar of the O. T. in Greek*, I, 1909, p. 28.

<sup>3</sup> Gesenius-Kautzsch, *Heb. Gramm.*, 28th ed., 251-252.



σαφφώθ (2), σαδημωθ (1), σαδηπώθ (2), σαρηνώθ (1), σερσερώθ (1), οναιβαρχαβώθ (1 Sam. 4<sup>21</sup>).

B. Plural in *oth* and article *ha*, ασαρημώθ (1).

C. Forms presupposing a plural in *oth*, θαιηλαθά (1), χωθαρέθ (2), γυλαθ (2).

D. Article *ha*, άβαβ (1), άββόνς (1), άβεδδήριν (1), άβειρά (1), άμασενιθ (1), άμμαζειβι (1), άσαλιήλ (1), άσεδεκ (1).

E. Hebrew suffixes different from Aramaic, άδωρηέμ (1), άιλαμμών (16), αϊλευ (10), λου (1), νεχωθα(2).

F. Verbal forms unknown in Aramaic, νεέλασσα (1), νεεσσα-ραν (1), ραμά (1), γεθθάιμ (1).

G. Plurals in *im*, well established in Greek text, βαρακηνειμ (2), έλλουλίμ (1), βεελειμ (1), θεειμ (3), μοσφαιθαμ (1), μεθωσειμ (1), χωμαρειμ (1), ρωκεειμ (1), ρασίμ (3).

H. Substantives that apparently are not found in Aramaic or are found in a form different from the Greek transliteration, αϊλ (2), γεδδουρ (5), γελγελ (1), δαρομ (1), δεβραθα (2), έλαμ (2), θεε (17), θραέλ (1), ιαμείν (1), καιφάζ (1), μαανά (19), μεσαβ (3), μισθααλ (1), νεβελ (skin-bottle) (3), νεζερ (1), νεφθά (1), ούλάμ (2), ράθμέν (1), σοάμ (1).

We are willing to admit that some words found in list H may ultimately be found common to Hebrew and Aramaic; we also know that some of these Hebrew words may have been introduced into the Septuagint by revisers under the influence of Theodotion. Even then, there will remain a list long enough, to justify, with the testimony of Job 42<sup>17</sup> (LXX), our contention that *On internal grounds it is clear that the Septuagint was translated from a Hebrew and not from an Aramaic original.*

18. *The Aramaic Bible the only one used in Palestine until it was translated into Hebrew, in the first century A.D.* (Naville Text 76). The facts contradict this opinion. First, there is the Book of Jubilees, written in Hebrew by a Pharisee, between 135 and 105 B.C. There we are told (Jub. 12<sup>25-27</sup>) that Hebrew was the tongue of Creation, revealed to mankind, but lost at Babel. The books of Abraham's father



were in Hebrew (v. 27). It is useless to argue that Hebrew meant Aramaic here, the author was well aware of the fact that Aramaic was not the holy tongue. Secondly there is the testimony of the Author of the Prologue to Sirach, who tells us of the difficulty of translating from *Hebrew* into Greek "for things originally *spoken* in Hebrew have not the same force in them, when they are translated into another tongue: and not only these, but the law itself, and the Prophecies, and the rest of the books, have no small difference when they are spoken in their original form." We know that Hebrew does not mean Aramaic here, because there was a Hebrew text of Sirach (Cf. Box and Oesterley in Charles' Apocrypha, p. 271). This passage besides proving our point here, confirms the internal testimony of the Septuagint as interpreted under No. 17. It is therefore proved that *the Bible used in Palestine was Hebrew and not Aramaic*.

19. *That (hypothetic) Aramaic Bible was used by Our Lord who quotes it* (Neville Arch. 186, 188; Cf. Text 73). The language spoken in Palestine in the time of Christ was Aramaic (Mk. 5<sup>41</sup>, 7<sup>34</sup>; Jno 19<sup>13</sup>; Acts 1<sup>19</sup>; Josephus, *Jewish War*, Pref. 1; V, 6, 3; VI, 2, 1; *Antiq.*, III, 7, 1-2). It was the language spoken by Paul but it is not exact to say that 'Εβραϊστὶ means *in Aramaic*, because in Rev. 9<sup>11</sup> it certainly means *in Hebrew* (the word *Abaddon* is Hebrew, and not Aramaic, in that form). It seems that the term Hebrew and Aramaic were sometimes used loosely, as among us, the term Hebrew is often made to include the German dialect called Yiddish. N. makes much of the quotation of Ps. 22<sup>1</sup> made by Christ on the cross in the Aramaic language (Mt. 27<sup>46</sup>; Mk. 15<sup>34</sup>). The Aramaic was already Hebraized in Mark (λαμὰ, ἐλωί) and still more in Matthew (ῥλει). This verbal quotation from the Aramaic, as well as the other instances quoted above, is best explained by the existence of a primitive Aramaic gospel at the basis of Mark. The Hebraizing process, to which this quotation of Ps. 22<sup>1</sup> was submitted so early, is another argument against thesis No. 22.

N. says that Jesus had the Aramaic, and not the Old Hebrew Alphabet in mind, when he said "one jot or one tittle shall in no wise pass from the law" (Mt. 5<sup>18</sup>); because *iod* is not the smallest letter in the Old Hebrew alphabet. Of course not; and we have here an interesting fallacy. N. mistook his own thesis for that of the opponents. As a matter of fact, everybody admits that the Old Hebrew Alphabet was not used for common writing purposes in the time of Christ; the "square" characters were used. They are characterized by a small *god* and by the *keria* mentioned in Mt. 5<sup>18</sup> and Lk. 16<sup>17</sup> is meant either the apex of א and י or an apex in the shape of a little horn used as adornment of various letters in cotemporary ossuary inscriptions discovered by Clermont-Ganneau.<sup>4</sup> The quotations of the Old Testament made in the Gospels often disagree with the Masoretic Text and they sometimes represent a better text. They are usually made from the Septuagint, which, of course, represents a Hebrew text different from the Masoretic. Perhaps they show traces of an Aramaic paraphrase, now lost, similar to the Targum of Onkelos. There is then *no proof that Christ used an Aramaic version of the Old Testament older than the Hebrew Text.*

20. *The testimony of Aristeas* (N. Arch., 186, Text, 74). This pseudepigraph written circa 200 B.C. belongs to Jewish apologetics and is therefore well informed on Hebrew matters. The reference to Demetrius is not historical<sup>5</sup> but that takes nothing off the value of the book. The following references are made to the subject of the Septuagint. Aristeas, 38, "translated from the Hebrew tongue which is in use among you" (or "as you call it"). Cf. Thackeray, p. 31. Ar. 11: "In the Jews' land, they use a peculiar script. . . . It is commonly thought that they use the Syrian (*i.e.*, Aramaic) language, but this is an error, it is another dialect." Ar. 30: "They are written in Hebrew letters and in the Hebrew tongue." Ar. 98: (the name of God was on the forehead

<sup>4</sup> *Revue archéologique*, 1883, 259-260; Nos. 3, 7, 9, 10.

<sup>5</sup> Thackeray, *The Letter of Aristeas, translated with an Appendix of Ancient Evidence on the Origin of the Septuagint*, 1917, p. IX.

of the High Priest) "in sacred letters," (*i.e.*, the Old Hebrew characters). From these passages it is clear that, at the time when the writer lived, Hebrew was spoken in Judea, and was written in characters different from the Aramaic. The Scripture were written in Hebrew and in that peculiar script (namely square Hebrew). The ancient script (*cf.* Josephus, *Ant.*, III, 7, 6; VIII, 3, 8) now passing away was called "sacred." All these facts flatly contradict N.'s thesis. Evidence pointing to the peculiar sacredness of that old Hebrew script, which according to N. was not worthy of being used in the Scriptures, is found in the Cairene fragment of Aquila where the Tetragrammaton is written in Ancient Hebrew characters<sup>6</sup> which confirms patristic statements to that effect.

In connection with this testimony of Aristeas, we must also consider that of Philo, who is not mentioned by Naville, although taken at its face value, it seems to favor N's hypothesis. Philo says "In the olden days, the laws were written in the Chaldee tongue" (*On the Life of Moses*, II, 5; Cohn's edition Vol. IV, p. 206, 25). (It was) "proposed to have the Chaldee rendered into the Greek tongue" (II, 6; Cohn, 207, 31). The appropriate technical words (in the translation) corresponded exactly with the technical words (in the original), the Greek with the Chaldee . . . , if Chaldeans learn Greek or Greek Chaldee, and they read both writings, the Chaldee and the translation . . . (II, 7; Cohn, 209, 38-40). Philo was not a Semitic scholar, as his numerous etymologies based on the LXX prove clearly. If we examine some of them which are evidently based on the Semitic text<sup>7</sup> we find none that could be based on an Aramaic text (and not on Hebrew); we find a few that can be explained only on the basis of an Hebrew text, for instance the ending *im* in *Αἰλεῖμ* (Siegfried, 155), the plural *oth* in *Basemath* (for Beshe-

<sup>6</sup> F. C. Burkitt and C. Taylor, *Fragments of the Books of Kings according to the Translation of Aquila*, 1897, p. VII, 15, 16.

<sup>7</sup> Cf. Siegfried, *Philonische Studien*, in Merx, *Archiv. f. Wissenschaftl. Erforschung des AT*, II, 1871, 143-163.

moth), the article *ha* in his etymology of "Aγap (Siegfried 155), the form of the suffixes in his etymology of "Avva and Apvōv (Siegfried, 156). This is little indeed, but the material for comparison is very scanty. Philo's reference to the Chaldee language is either due to a looseness of language that we find even in the better informed Josephus (*Antiq.*, II, 7, 4) or the fact of common knowledge among the Jews that they were a people of Aramaic origin (Dt. 26<sup>5</sup>). It is safe to conclude that *the Letter of Aristeeas contradicts N's view of an Aramaic text and the testimony of Philo does not support it.*

21. *The testimony of Josephus.* (N. Text, 73-74, on Josephus, *Antiq.*, XII, II, 1.) Josephus was a priest and a well-educated man, though not a very good Hellenist. He would not have mistaken Aramaic for Hebrew. He tells us of translations of the Scriptures "from Hebrew" (*Introd. to Antiq.*, I 2) even made by himself (*C. Apion*, I, 10). He knew that "the books of the Jews had been translated from *Hebrew* into Greek" (*Antiq.*, XII, 2, 5 (4)). They were "written, in characters and in a dialect of their own . . . for the character in which they were written seemed to be like that which was the proper character of the Syrians (*i.e.*, Arameans), and its sound, when pronounced, was like theirs also, and this sound appeared peculiar to them (XII, 2, 1) . . . for they are written in the Hebrew characters" (XII, 2, 3 (4)). Josephus tells us that woman is in the Hebrew tongue *Issa* (a form which is *not* Aramaic) (*Antiq.*, I, 1.2); he gives us in a section corresponding to Gen. 10 seven plurals in *im* (*Ant.*, I, 6, 2), in his description of Solomon's temple the word *Mechonoth* (*Ant.*, VIII, 3, 6), and another plural in *oth* in *Καβρωθαβδά* (*Ant.*, III, 13). Josephus knew Hebrew as well as Aramaic, he knew the difference between the two, *he used a Hebrew text of the Scriptures and not an Aramaic version.* He plainly contradicts N.'s thesis when he says of the priestly belt, Moses indeed calls this belt Abaneth; but we have learned from the Babylonians to call it Emia, for so it is by them called! (*Ant.*, III, 7, 2). Here

we have reference to a Hebrew text of Moses, and to an Aramaic colloquial usage which differs from it. Josephus contradicts also N. when he writes that Moses used for the golden plate on the forehead of the high priest "sacred characters" (*Ant.*, III, 7, 6; cf. *Aristeas*) which can be seen "to this very day" (*Ant.*, VIII, 3, 8). These sacred characters were not the cuneiform but the Old Hebrew character, which N. declares too profane for use in writing the Scriptures in the days of Solomon and the prophets.<sup>8</sup> *Our study of Josephus shows that there is nothing in his writings supporting Naville's hypothesis.*

22. *The Aramaic version translated into Hebrew (or Jewish) in the first century of our era.* (*N. Arch.* 217; *Text*, 77.) N. is not very precise concerning the date of this translation which he ascribes to "the rabbis." He claims that hitherto the Jewish colloquial has remained unwritten, as a literary language. This is of course contrary to the testimony of Sirach, of the Jubilees; it is also proved erroneous by the existence of I Maccabees and of the Fragments of a Zadokite Work. Besides the Megilath Taanith shows that the rabbis chose to write in Aramaic at the very time when, according to N., they adopted Jewish as their particular literary means of expression. N. would have us believe that in the few years between the birth of Christ and the foundation of a missionary Church among the Gentiles, the work of translation performed by these unknown rabbis was carried on so successfully that it was adopted by the whole Jewish Diaspora and that the Christians never guessed that such a change of the Scriptures was ever made. No traces of that Aramaic Bible have been left. Justin Martyr never heard about it, nor the scholarly Origen and Jerome. The translators of the Syriac Pentateuch were unaware of it; although their task would have been simplified if they had used the

<sup>8</sup> That old Hebrew writing became "profane" after the second century A.D., *Bab. Megilla*, 8b-9a; Goldschmidt, III, 563, n. 140. Probably this new development arose from its use on coins, which would have "soiled the hands" if the superscription had been treated as sacred characters.

Aramaic text instead of the Hebrew. That rabbinic translation would have taken place at a time when, according to Naville, Hebrew was no longer spoken, not even as the colloquial of Jerusalem. When, very soon after, the Targum of Onkelos was written, it followed the Hebrew text very closely, and imitated even its grammatical peculiarities foreign to Aramaic. Why did they not use this hypothetical Aramaic Bible of Ezra instead of making a new translation? There are so many impossibilities in Naville's thesis that we have a right to ask him for at least one parallel in history. Until then, we maintain that *there was no translation of Aramaic Scriptures into Hebrew in the first century.*

23. *Was this translation made in order to imitate the Samaritans?* (N. Text 76). (The rabbis did the same as the Samaritans.) From N.'s point of view the Samaritans would independently of Ezra have translated the cuneiform tablet of the Akkadian Pentateuch (about eighty in number into their dialect of Hebrew written in Canaanite (old Hebrew) characters. N. does not tell us whether they also passed through the intermediate stage of Aramaic, which would have been quite natural, since Aramaic was according to him the language of Canaan and was spoken and written by the Samaritans. Until N. gives us his opinion more fully, we assume that he accepts the traditional view as the origin of the Samaritan Pentateuch. He must then ask us to believe in a real miracle, namely that the Jewish rabbis of the first century A.D., working on an Aramaic version of the Akkadian Pentateuch, made a translation almost similar to the Samaritan version finished centuries before. Are there any parallels in the history of literature? Why should the rabbis have wished to imitate "the hated Samaritans"? *The reference to the Samaritans weakens Naville's case instead of strengthening it.*

24. *Was "Square" Hebrew invented by these rabbis?* Text, p. 61: "The work of the rabbis was not a change, it was a creation." There was in the Near East, as elsewhere, an



evolution of writing. The "Square" Hebrew, Palmyrene and Nabatean are the three daughters of the Middle Aramaic script. The Palmyrene was used before the date set by N. for the "invention" of the square script and is so much like it, that we must either admit that the rabbis went to Palmyra for their script, or that both in Palmyra and in Judah there was an independent development on parallel lines. Moreover we have the testimony of archeology, the boundary stone of Gezer erected circa 135 B.C. and bearing the neo-Hebraic words Tehum Gezer;<sup>9</sup> the ossuary inscription from Tomb 218 at Gezer<sup>10</sup>, which illustrates the transition from Old Hebrew to Square Hebrew; the inscription of 'Arag el Emîr of the time of Hyrcanus, the inscription on the grave of Benê Chezir, that on the Sarcophagus of Queen Sadda, and the ossuary inscriptions discovered by Clermont-Ganneau and mentioned above. *Archeological facts flatly contradict N.'s claim, that Square Hebrew was invented in the first century A.D.*

25. *The Hebrew Old Testament a translation from the Aramaic.* Any one who knows his Hebrew Bible enough to appreciate the beauty and the power of its style will refuse to accept this statement. The Hebrew of the Bible is not translation Hebrew, but the real thing. Besides there is an historical development of the language as Dr. Gaster told Professor Naville (*Text*, p. v). Naville's answer is that Dr. Gaster's argument is unsound because the rabbis turned the sacred writings into the language of the people . . . just as later on, the authors of the New Testament used for their writing the popular language. We fail to see the point in N.'s comparison since the New Testament is not a translation. Even if he was right in his theory of Hebrew being an unwritten and not a literary language, it has no bearing on the problem. The British and Foreign Bible Society has published the Bible in many languages hitherto unwritten; the translations have often taken many years; they do not exhibit

<sup>9</sup> Macalister, *Excavations of Gezer*, I, 37.

<sup>10</sup> *Op. cit.*, I, 384, fig. 399.

signs of historical development comparable to those found in the Hebrew Bible. From that point of view, a translation into a negro language of West Africa is not different from a translation into English. To the same argument of historical development set forth by Van Hoonacker (N., *Text*, 45), Naville's answer is that "we have no literary documents coming from Palestine in Canaanite Alphabet" (N., *Text*, 45-46). This is of course only a restatement of his hypothesis. One could with similar arguments claim that the Vedas and the Gathas are not original. Besides we have a considerable literary document coming from Palestine in Canaanite Alphabet, namely the Samaritan Pentateuch. The fact that the Hasmoneans used the same script on their coins can be explained only by their conviction that such a writing was theirs by right, and not that of the hated Samaritans. The Samaritan Pentateuch proves the existence of the Hebrew Pentateuch it copied in form and script, with a few controversial variants. Moreover, even if we had not the testimony of the Pentateuch, we could not accept N.'s answer to Van Hoonacker as conclusive for in all ancient nations, there has been a long period where archeologically there is no literature but matter of fact inscriptions on rocks and tomb stones. There was a Carthaginian literature, but what has been left of it? *The Hebrew Old Testament was not a translation from an Aramaic text but an original work.*

26. *Do the critics study the text which underlies the Masoretic Text?* (N., *Arch.*, 24; *Text*, 61.) N. tells us that the great fault with the critics is that they do not inquire into the formation of the text. This is a rather sweeping statement and it is probably due to imperfect acquaintance with the work of the critics. The author of this article holds no brief for the higher critics, but he thinks that they should be fairly treated. He has read articles by Naville in the *Revue d'histoire des religions* and has found there no signs of a better method for the treatment of the text. For N. the Masoretic text has practically remained the basis of discussion.

In a general way his whole general method is vitiated by unwarranted reliance on theories of script, dealing with a subject of which we know very little indeed; he has ignored the scientific treatment of the history of the Arameans. His hypothesis is a mere psychological chain of interdependent suppositions unproved or contrary to existing archeological, anthropological and philological data. With the possible exception of his interpretation of Is. 8<sup>1</sup>, the twenty six theses are to be rejected and their opposites remain true.

Better than N.'s contribution to O. T. Literature is his attack on the results of high criticism as practised by certain soulless scholars. We regret that he indicts without discrimination, other men, for whom the Bible is as truly, as for him, a wonderful message from the God of Love. Our own point of view, ably expressed by Professor Mercer in this REVIEW (ATR, I, 24-26) is frankly constructive, devotional and irenic. We long for the time when, all believers in, and lovers of, the Word of God, will be one, in devout searching of the Scriptures, as in sympathy with Scientific Research. N.'s work, because it fosters a few more misunderstandings, will not hasten that day. The fame reached by Professor Naville, in another field, will give currency to his indictment of Bible criticism. Most people will read and then forget, remembering only that a great scholar has spoken. Some however, will discover in his work a dangerous weapon for Apologetics, but not in the sense N. intended. Were N. right, what is the Text of the Old Testament? Neither the Hebrew Text, accepted by the Protestant Churches, nor the Vulgate, accepted by the Roman Church, since the translation of Jerome follows the Hebrew so closely. Shall we prefer the Targum, at least where it is not so evidently a paraphrase? Shall we follow the Septuagint? It will be no easy matter, for the criticism of the Greek versions of the O. T. has been based on the supposition that it was based on a Hebrew text, which was compared all along with the Masoretic Text, and all that needs to be done all over

again, if N. is right. Finally, why take so much trouble about a Mosaic authorship of the Pentateuch, if there is no certain text of the Pentateuch left, and we must base our researches on a text, which may be as different from the lost cuneiform original, as the Aristotle used by the Schoolmen was from the works of the Peripatetic? The writer of this article being keenly conscious of the present day importance of the controversy between Christianity and Islam, will be permitted to add that N.'s argument, were it accepted among Christians, would strengthen the Moslem cause, through its striking confirmation of the Koranic saying that the Jews altered their sacred Texts (Sur. 2, 75). But of course Professor Naville's hypothesis will not be accepted.<sup>11</sup>

<sup>11</sup> Professor Naville's book on *Archeology of the Old Testament* presents interesting parallels with Egypt. They are foreign to the subject treated in these two articles. We may only say here that they bring up new data of positive value.

## A CHURCH HISTORY BIBLIOGRAPHY FOR 1918 TO 1920, INCLUSIVE<sup>1</sup>

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- MORTIER, FR., *Histoire Abrégée de l'Ordre de Saint-Dominique en France*, Paris: Marus, 1920, pp. x + 390.
- OSMOND, P. H., *The Mystical Poets of the English Church*, New York: Macmillan, 1919, pp. 436.

<sup>1</sup> A great deal of the material of this Bibliography was collected in Europe by Rev. Leicester C. Lewis.

- RITTER, M., *Die Entwicklung der Geschichtswissenschaft an den führenden Werken betrachtet*, Berlin: Oldenburg, 1919, pp. xi + 461.
- SMITH, C. H., *The Mennonites: a Brief History of their Origin and Later Development in both Europe and America*, Berne, Ind.: Mennonite Book Concern, 1920, pp. 340.
- STEPHENSON, A., *The History of Christianity*, Boston: Badger, 1919, vols. I and II, pp. 325 + 320.
- WALKER, W., *History of the Christian Church*, New York: Scribners, 1918, pp. 624.

**Belloc** argues very persuasively that Europe must return to the Catholic Faith, or perish. **Cabrol** gives a good survey of Western Religious Orders, though with no mention of Anglican Communities. **Delehay**, the present chairman of the Bollandists, has written a modest commemorative volume for their tercentennial. Cardinal **Gasquet** outlines the development of the famous College, from Saxon times to the days of Wiseman. **Heussi** has here another edition of his deservedly popular handbook. In **Hope** and **Atchley** we have a standard liturgical study by the two scholars most expert in this field. **Kingsley** describes the start and traces the later development of the Order. Canon **Masterman** presents the past Christianity in Europe as a basis for "interpretation" today. **McGlothlin** includes a number of useful pages of questions and topics for class study. **Miller** gives a brief outline of the various Latin communities in the East. **Mortier** offers a laudatory, but historical account of the Dominicans in France. In **Osmond** the little known poetical treasures of the English Church are grouped and criticised. **Ritter** gives an *Einleitung* into the scientific study of history, by a consideration of standard historians. **Smith** deals with the political and sociological, rather than the theological aspects of the history of the Mennonites. **Stephenson** contributes two volumes to the **World Worship Series**. **Walker** is the best one volume Church History in English.



## b. Theological

D'ALÈS, A., "L'Essence du Sacrement de l'Ordre," RSR, 1919, Jan.-Mar.

BRÉTIER, L., *L'art chrétien*, Paris: Laurens, 1918, pp. 456.

FRANKS, R. S., *A History of the Doctrine of the Work of Christ in its Ecclesiastical Development*, New York: Hodder and Stoughton, 1918, 2 vols. pp. xiii + 892.

KOENIGER, A. M., *Grundriss einer Geschichte des kath. Kirchenrechts*, Köln: Bachem, 1919, pp. 91.

LAMIROY, H., *De Essentia SS. Missæ Sacrificii*, Louvain: Smeesters, 1919, pp. 536.

NEYRON, R. P. G., *Le gouvernement de l'Église*, Paris: Beauchesne, 1919, pp. 346.

NUNN, H. C. V., *Christian Inscriptions*, New York: Macmillan, 1920, pp. 48.

OTTEN, B. J., *Manual of the History of Dogmas*, St. Louis: Herder, 1918, 2 vols.

RASHDALL, H., *The Idea of Atonement in Christian Theology*, London: Macmillan, 1919, pp. xx + 502.

TUYAERTS, M. M., *L'Évolution du Dogme*, Louvain: Imprimerie Nova et Vetera, 1919, pp. 254.

WATKINS, O. D., *A History of Penance, being a study of the authorities: (A) For the whole Church to A.D. 450. (B) For the Western Church from A.D. 450 to 1215*, London: Longmans, 1920, 2 vols. pp. 775.

D'Alès has an extended essay, in connection with Cardinal Van Rossum's book *De Essentia Sacramenti Ordinis*, upholding the same thesis. Bretier has given us a standard handbook. Franks gives a very thorough history of the doctrine, except for the omission of post-Tridentine Roman theology. Koeniger's is a useful, but sketchy manual to serve as an introduction to the history of Canon Law. In Lamiroy, we have an important discussion of the nature of the Eucharistic sacrifice, supporting the theory that Christ is placed in the state of a victim, namely in the state in which His Body can be eaten and His Blood drunk. Neyron

presents an exalted continuation of De Maistre, Veuillot, and Manning, teaching that the Church is a divine monarchy, in which modern democratic methods and aims can have no place. **Nunn** is the best introduction for theological students. **Otten** writes from a Roman standpoint, but makes use of much modern scholarship. Dean **Rashdall** offers his extremely "Liberal" survey of Atonement doctrines. In **Tuyaerts** we have an unusual attempt to harmonize the old Catholic view of the "Deposit of Faith," unalterable and complete, with the modern Roman view of development of, and novelties in, fundamental dogma. **Watkins** is particularly valuable for his painstaking collection of materials.

## II. THE EARLY CHURCH

### a. Handbooks

- BENNETT**, E. L., *Handbook of the Early Christian Fathers*, London: Williams and Norgate, 1919, pp. 340.
- CLARKE**, C. P. S., *Church History from Nero to Constantine*, Milwaukee: Morehouse, 1920, pp. 343.
- FERRAR**, W. J., *Early Christian Books: a short introduction to Christian Literature to the middle of the Second Century*, New York: Macmillan, 1919, pp. xix + 108.
- KIDD**, B. J., *Documents Illustrative of the History of the Church*, Vol. I. to 313, New York: Macmillan, 1920, pp. 282.
- POPE**, R. M., *Introduction to Early Church History*, London: Macmillan, 1918, pp. 171.
- WHITHAM**, A. R., *History of the Christian Church to the Separation of East and West*, London: Rivingtons, 1919, pp. 354.
- WHITNEY**, J. P., *The Second Century*, New York: Macmillan, 1919, pp. 135.

**Bennett** gives selections from the writings of nineteen of the Fathers, from St. Clement of Rome to St. Augustine. **Clarke** presents his subject in a clear, though somewhat journalistic manner. **Kidd's** book will be of real value to History Seminars in Seminaries. **Pope** is hardly more than

a sketchy outline. **Whitham** writes from the traditional Anglo-Catholic standpoint. **Whitney**, though elementary, is good, and valuable for Church Schools.

*b. Apostolic*

DEISSNER, K., *Paulus und die Mystik seiner Zeit*, Leipzig: Deichert, 1918, pp. iii + 123.

JACKSON, F. J. FOAKES and LAKE, KIRSOPP, *The Beginnings of Christianity. Part I. The Acts of the Apostles*, London: Macmillan, 1920, pp. 480.

LOISY, A., *Les mystères païens et le mystère chrétien*, Paris: Nourry, 1919, pp. 368.

MOORE, C. H., *Pagan Ideas of Immortality during the Early Roman Empire*, Cambridge: University Press, 1918, pp. 64.

WEISS, J., *Das Urchristentum*, Göttingen: Vandenhoeck und Ruprecht, 1918.

**Deissner** tries to place St. Paul in the Mystic stream of Hellenistic-Roman religion. **Jackson** and **Lake** coöperate with other scholars in giving the Jewish, Gentile, and Christian backgrounds of primitive Christianity. **Loisy** explains Christianity as the combination of the Gospel of Jesus with the Mystery enthusiasm imported from Hellenism. **Moore** continues his studies of the religious and moral ideas of the heathen Empire.

*c. Ante-Nicene*

BARDY, G., "La règle de foi d'Origène," RSR, 1919, nos. 3-4.

BATIFFOL, P., *Études d'histoire et de théologie positive*, Paris, Gabalda, 1920, pp. 368.

BRINKTRINE, J., *Der Messopferbegriff in den ersten zwei Jahrhunderten*, Freiburg i. Br.: Herder, 1918, pp. 143.

CRAFER, T. W., *The Apocriticus of Macarius Magnes*, New York: Macmillan, 1919, pp. xxx + 169.

CRAFER, T. W., *The Epistles of St. Ignatius*, New York: Macmillan, 1919, pp. 64.

FAHY, T., *M. Minucii Felicis Octavius*, Dublin: Educational Company of Ireland, 1919, pp. 206.

- FELTOE, C. L., *Dionysius of Alexandria*, "Letters and Treatises," New York: Macmillan, 1918, pp. 110.
- GORE, C., and TURNER, C. H., *The Church and the Ministry*, New York: Longmans, 1919, pp. 390.
- GUTHRIE, K. S., *Plotinos*, Alpine, N. Y.: Comparative Literature Press, 1919, 4 vols., pp. lxxiv + 1333.
- HARDEN, J. M., *The Ethiopic Didascalia*, New York: Macmillan, pp. xxiii + 204.
- HARNACK, A., *Der kirchengeschichtliche Ertrag der exeg. Arbeiten des Origines*, Leipsig: Hinrichs, 1918.
- HAUGHWOUT, L., "Steps in the Organization of the Early Church," ATR, May, 1920.
- HITCHCOCK, F. R. M., *Irenæus of Lugdunum*, Cambridge: University Press, 1920, pp. vi + 367.
- INGE, W. R., *The Philosophy of Plotinus*, New York: Longmans, 1918, 2 vols., pp. 270 + 253.
- KAUFMANN, C. M., *Die heilige Städte der Wüste*, Leipsig: Harrassowitz, 1918, pp. ix + 218.
- LEBRETON, J., *Les Origines du Dogme de la Trinité*, Paris: Beauchesne, 1919, pp. 644.
- MACKEAN, W. H., *Christian Monasticism in Egypt to the Close of the Fourth Century*, New York: Macmillan, 1920, pp. 160.
- MALOY, A., "L'Unction des Malades dans les Canons d'Hippolyte," RSR, 1919, nos. 3-4.
- MERRILL, E. T., "The Alleged Persecution of Christians by Domitian," ATR, May, 1919.
- METCALFE, W., *Gregory Thaumaturgus: the Address of Gregory to Origen, with Origen's Letter to Gregory*, New York: Macmillan, 1920, pp. 96.
- MOORE, H., *Treatise of Novatian on the Trinity*, New York: Macmillan, 1920, pp. 147.
- POURRAT, P., *La spiritualité chrétienne des origines de l'Église au moyen âge*, Paris: Gabalda, 1918, pp. 502.
- ROBINSON, J. A., *St. Irenæus's Demonstration of the Apostolic Preaching*, New York: Macmillan, 1920, pp. 154.

- SOUTER, A., *Tertullian against Praxeas*, New York: Macmillan, 1919, pp. xxiv + 125.
- SWEET, L. M., *Roman Emperor Worship*, Boston: Badger, 1919, pp. 153.
- SWETE, H. B., *Essays on the Early History of the Church and Ministry*, London: Macmillan, 1918, pp. 466.
- TURNER, C. H., "The Church Order of St. Hippolytus," Part II, ChQR Oct., 1918.
- WHITMAN, W. F., "The Thirteenth Canon of Ancyra," ATR, Dec., 1919.
- WHITTAKER, T., *The Neo-Platonists*, Cambridge: University Press, 1918, pp. 318.

**Bardy** studies the ecclesiastical foundation of Origen, and comes to the conclusion that Origen finds this in the tradition of the Church. **Batiffol** has brought out a 6th Edition of his famous work. In it he reënforces the positions which to many appeared "extreme" in 1902, but which have become quite generally accepted. **Brinktrine** attempts to answer Wieland's views on the Eucharistic sacrifice, in favor of the more traditional belief. **Crafer** has made available in English a little-known fourth century work, and has given us a convenient text of the Ignatian Letters. **Fahy** supplies a valuable introduction and good text. **Feltoe** furnishes a translation. Here is a new edition of **Gore's** standard work, revised by the author with the help of Mr. **Turner**. **Guthrie's** is a luxurious edition, with ample notes, and a translation sufficiently accurate for all except advanced students of Plotinus. **Harnack** sees in the Biblical work of Origen a potent influence for evil in the later doctrinal development. **Haughwout** urges the non-sacerdotal character of the early presbyters, as distinct from the priesthood of the bishops. In **Inge** we have an exposition of Plotinus by his foremost English disciple today. **Kaufmann** investigates the sites of early monastic foundations. In the 4th edition of **Lebreton**, we have a work which has been crowned by the French Academy in recognition of its scholarship. **MacKean's** is a

readable account, with an excellent bibliography. **Maloy** ventures to investigate once again a section of the early history of Extreme Unction. **Merrill** denies the persecution attributed to Diocletian. **Metcalfe** and **Moore** give us two of the excellent S. P. C. K. translations. In **Pourrat** is presented a psychological study of the great masters of the spiritual life in the Early Church, with special emphasis upon the heroes of monasticism. **Robinson** translates the text which was first published in 1907. **Sweet** regards Emperor-Worship as the "final phase of paganism." In **Swete**, we have a collection of essays by representative English High Churchmen, dealing with many of the questions relative to Apostolic Succession. **Turner** gives here the conclusion of an earlier study, upholding the thesis that "the so-called Egyptian Church Order is nothing else than the work published under the title of *Apostolic Tradition*, by St. Hippolytus." **Whitman** presents the various interpretations of this canon on ordinations, and upholds the view of Turner. **Whittaker** publishes a second edition of his standard work.

*d. Post-Nicene*

- ALFARIC, P., *Les écritures manichéennes*, Paris: Nourry, 1919, 2 vols. pp. iv + 154 + 240.
- ALFARIC, P., *L'Évolution Intellectuelle de Saint Augustin*, I, Paris: Nourry, 1918, pp. ix + 556.
- ALFARIC, P., "Un manuscrit manichéen," *Rev. d'Hist. et Lit. Rel.*, Mar., 1920.
- BROOKS, E. W., *Historia Ecclesiastica Zachariae Rhetori vulgo adscripta*, Paris: Gabalda, 1919, pp. ix + 238.
- BUTLER, C., *Benedictine Monachism*, New York: Longmans, 1919, pp. 387.
- CLARKE, W. K. LOWTHER, *The Lausiac History of Palladius*, New York: Macmillan, 1918, pp. 188.
- FORTESCUE, A., *The Early Papacy to the Synod of Chalcedon in 451*, London: Burns, Oates and Washbourne, 1919, pp. 62.



- FREESE, J. H., *The Library of Photius*, Vol. I., New York: Macmillan, 1920, pp. xiv + 243.
- GEFFCKEN, J., *Der Ausgang des griechisch-römischen Heidentums*, Heidelberg: Winter, 1920, pp. 347.
- HAARHOFF, T., *The Schools of Gaul: A Study of pagan and Christian education in the last century of the Western Empire*, Oxford: University Press, 1920, pp. xii + 272.
- HAASE, F., *Die Koptischen Quellen zum Konzil von Nicäa*, Paderborn: Schöningh, 1920, pp. 124.
- HIERONYMITE FRIARS, *Lettere di San Girolamo*, Rome: Desclée, 1920, pp. xlviii + 648.
- HILL, N., *Story of the Scottish Church*, Glasgow: Maclehose, 1919, pp. 274.
- HOCÉDEZ, E., "La Conception Augustinienne du Sacrament dans le Tractatus 80 in Joannem," RSR Jan.-Mar., 1919.
- LAUX, J. J., *Der heilige Kolumban*, Freiburg i. Br.: Herder, 1919, pp. 290.
- LAWSON, R., "L'Euchariste dans saint Augustin," Rev. d'Hist. et Lit. Rel. Mar., 1920.
- MARTIN, E. J., *The Emperor Julian*, New York: Macmillan, 1919, pp. 128.
- MCCLURE, M. L. and FELTOE, C. L., *The Pilgrimage of Etheria*, New York: Macmillan, 1919, pp. xlviii + 103.
- MENZIES, L., *Saint Columba of Iona*, London: Dent, 1918, pp. 231.
- MONCEAUX, P., *Histoire Littéraire de l'Afrique Chrétienne depuis les Origines jusqu'à l'Invasion Arabe*, Paris: Leroux, 1920, pp. 350.
- SCOTT, A. B., *The Pictish Nation*, Edinburgh: Foulis, 1918, pp. 585.
- THOMPSON, T. and STRAWLEY, J. H., *St. Ambrose "On the Mysteries": and the Treatise on the Sacraments*, New York: Macmillan, 1919, pp. xlv + 143.
- TIXERONT, J., *Précès de Patrologie*, Paris: Gabalda, 1920.
- WEISKOTTEN, H. T., *Sancti Augustini Vita, scripta a Posidio Episcopo*, Princeton: University Press, 1919, pp. 174.

WHITE, N. J. D., *St. Patrick: His Writings and Life*, New York: Macmillan, 1920, pp. 142.

**Alfaric**, in the first volume of his work on Augustine, studies the influence of Manichæanism and Neoplatonism upon him. In his works on Manichæanism, he interprets it, not as a perversion of Christianity, nor as a revival of ancient Babylonian paganism, but as an original impulse of its environment. He further seeks to prove that a mutilated writing, recently discovered near Algiers, is a work of Mani himself, in opposition to the theory of Dom Wilmart, that it is an orthodox fragment, of the school of St. Augustine. **Brooks** edits this curious Monophysite history. **Butler** gives a classic exposition of early Western monasticism, based on long research and experience. In **Clarke** we have a very handy edition, one of the S. P. C. K. series. **Fortescue** finds an Ultramontane Papacy from the beginning. **Freese** brings out the first of six volumes. **Geffcken** offers a "religious-historical" survey of the fate of paganism from the end of the second century to Justinian. **Haarhoff** presents an able study in a field little touched by English writers. **Haase** makes available in his translation source material which is almost inaccessible to the ordinary student. The **Hieronymite Friars** have edited the letters of St. Jerome in honor of the 1500th anniversary of his death. **Hill**, a useful handbook, from St. Ninian to the recent High Church revival within the Scottish Presbyterian Church. **Hocedez** discusses the classic passages alleged against the doctrine "ex opere operato," with the conclusion that they do not contradict this doctrine, nor do they really disagree with the general sacramental teaching of St. Augustine, as found in his other writings. **Laux** presents sympathetically the work of the great Irish missionary, with abundant, though not critical, use of the sources. In **Lawson** there is an important inventory of Augustinian texts on the Eucharist, stressing the saint's identification of the Church as the Body and Blood of Christ, and of unity with it as the eating and drinking. **Martin** has

written a readable essay on The Apostate, trying to do justice to both sides. **McClure** and **Feltoe** translate the story of a fourth-century pilgrim to Jerusalem. **Menzies** includes notes on the history of Iona and a good bibliography. **Monceaux** deals with Optatus and the early Donatists. **Scott** studies early Scottish Christianity in rather a patriotic vein, and tries to harmonize Bede's geographical references. In this 3d Edition of **Tixeront**, we have a handy and concise Patrology for students, running down to St. John Damascene in the East, and St. Isidore of Seville in the West. **Weiskotten** gives a very complete edition of his text, with introduction, collated text, translation, and notes. **White** has translated St. Patrick's *Confessions*, *Letters*, the *Lorica of St. Patrick*, and Muirchu's *Life*.

(To be continued)

## "THE FIVE BEST BOOKS"

The object of this symposium is to present to readers of the *ANGLICAN THEOLOGICAL REVIEW* expert opinion and information about *five* of the best books, in each department of theological learning, which have been published during the past *twelve months*. It is hardly necessary to say that the information here furnished is primarily for the general theological reader. Very technical books are avoided. Reliable information as to some foreign publications is still inaccessible. Nor is the market in a sufficiently settled condition to insure accuracy in quoted prices.

### Old Testament

*History of the Hebrew Commonwealth.* By A. E. Bailey and C. F. Kent. New York: Scribner's Sons, 1920, pp. 396. \$2.00.

This book supplies the necessary material for a reconstruction of the background of Israel's religious ideals. It is packed full of reliable information arranged in a systematic, vivid, and modern way. It should be read as an introduction to the following book.

*National Ideals in the Old Testament.* By Henry J. Cadbury. New York: Scribner's Sons, 1920, pp. 269. \$2.50.

Many of Israel's ideals remain ideals still. This book furnishes the reader with information about the way in which a really great people worked out their national problems in the spirit of morality and higher religion.

*The Bible and Modern Thought.* By J. R. Cohu. New York: Dutton and Company, 1920, pp. 341. \$6.00 net.

An excellent *Introduction* to the study of the Old Testament written by one who later in life read himself into the modern interpretation of the Bible.

*The Book of Job.* By Morris Jastrow, Jr. Philadelphia: Lippincott Company, 1920, pp. 369. \$4.00 net.

A masterly work, full of originality, and indispensable to the serious student of the Book of Job. The author's conclusions, however, should not be hastily accepted.

*A Handbook to the Septuagint.* By R. R. Ottley. London: Methuen, 1920, pp. 296. \$3.00 net.

This accomplished scholar has laid the whole English-speaking world under obligations to him in producing this compact, up-to-date and reliable *Introduction* to the study of the Septuagint. The book is much more suitable to the beginner than Swete's famous work.

SAMUEL A. B. MERCER

### New Testament

*The Revelation of St. John.* By R. H. Charles, D.Litt., D.D. New York: Scribner's, 1920. (*International Critical Commentary*), 2 v. \$9.00.

The most important New Testament book of the year and the most important commentary on Revelation that exists. It has the fault of much else of Dr. Charles' work, an almost childlike faith in the efficacy of literary criticism to solve all difficulties, with results that are often somewhat startling. But, apart from this, the interpretation of Revelation now takes a fresh start.

*Marcion.* Von Adolf Harnack. Leipzig: Hinrichs, 1921. (*Texte und Untersuchungen*, 45).

Not precisely a book on the New Testament, but with such implications for New Testament study that it cannot be omitted from the present list. A work on a new subject from Dr. Harnack is always an event, and the mere physical dimensions of this event are massive.

*The Beginnings of Christianity.* Edited by F. J. Foakes-Jackson and Kirsopp Lake. London: Macmillan, 1920. \$7.00.

This is Vol. I of Part I of a series which promises to be monumental. The present volume is chiefly a survey of the conditions in the Hellenistic and Jewish worlds, in the

preparation of which the editors have had the assistance of C. G. Montefiore, H. T. F. Duckworth, Clifford H. Moore and George Foote Moore (who is not named in the Table of Contents). The opinions expressed by each are by no means unanimously accepted by the others, and some exceedingly interesting debates ensue.

*Ursprung und Anfänge des Christentums*, von Edward Meyer. 1. Band. *Die Evangelien*. Stuttgart: Cotta, 1921.

This invasion of the New Testament field by the greatest of all historians of antiquity will scarcely mark an epoch, but Dr. Meyer's extreme common sense and extraordinary literary insight offer valuable correctives to the results reached by the narrow methods of expert specialization. His general attitude is conservative in about the degree that Dr. Wernle is conservative.

*Jesus and Paul*, by Benjamin W. Bacon. New York: Macmillan, 1921. \$2.50.

Dr. Bacon's thesis is that St. Paul's theology was the right, logical and inevitable development of the teaching of Jesus; a thesis developed with passionate and devotional warmth. The book, in addition, includes enough to make it almost a miniature New Testament "Theology."

BURTON SCOTT EASTON

### Dogmatic Theology

*The Church and the Sacramental System*. (Dogmatic Theology, Vol. VIII.)

By Francis J. Hall, D.D. New York: Longmans, 1920, pp. xvi + 343. \$2.00.

The latest instalment of the author's dogmatic treatise. It maintains the high standard of the earlier volumes and is at once constructive and irenic.

*The Doctrine of the Church and Christian Reunion* (Bampton Lects. 1920).

By Arthur C. Headlam, D.D. New York: Longmans, 1920, pp. xii + 326. \$4.00.

This represents conclusions arrived at after study and research for a period of about forty years. The material comprises a survey of the history of the doctrines of the



Church and the Ministry, a review of the divisions of Christendom, and (on the basis of these data) a scheme of proposals for reunion. As some of the author's suggestions were approved by the recent Lambeth Conference the importance of this book will at once be perceived. But apart from this imprimatur it demands the more extended notice which we intend to give it in a later number.

*Principles of Reunion.* By Herbert Kelly, S.S.M. London: S.P.C.K. and New York: The Macmillan Co., 1920, pp. viii + 40. 8d. net.

In eighteen short chapters containing forty-nine sub-sections Father Kelly discusses certain principles on which reunion may be approached with hopefulness, holding that until these are granted other steps are premature and perilous. It is a remarkably able analysis of the present situation. Dr. W. B. Selbie of the English Congregational Union "entirely accepts" the principles here set forth, though, of course, he is not responsible for the author's application.

*Monophysitism Past and Present: a Study in Christology.* By A. A. Luce, M.C., D.D. London: S.P.C.K. and New York: The Macmillan Co., 1920, pp. 142. 7s. 6d. net.

A carefully worked out essay which views the type of doctrine as something "grounded in the nature of the human mind." In addition to his critique of the heresy the author aims to justify the truths embodied in the Chalcedonian Decree by resort to the Bergsonian psychology. It is a good instance of modern theologizing on strictly orthodox and conservative lines and in its appeal to the general reader.

*From Chaos to Catholicism.* By W. G. Peck. New York: The Macmillan Co., 1920, pp. 252.

Representing the position of "Free Catholicism." Cf. review in ATR, Vol. III, No. 4, p. 335.

*A History of Penance.* Being a Study of the Authorities (A) For the whole Church to A.D. 450 (Vol. I. pp. xxix + 496) and (B) For the Western Church from A.D. 450 to A.D. 1215 (Vol. II. pp. xix + 279.) By Oscar D. Watkins, M.A. London and New York: Longmans, 1920. \$16.

A source book of great importance for the student. Cf. review in ATR, Vol. III, No. 4, p. 331.

*Divine Personality and Human Life.* (Gifford Lects. Part II. 1918 and 1919.)  
By Clement C. J. Webb. New York: The Macmillan Co., 1920, pp. 291.

Continuing the theme of the first course of these lectures—"God and Personality" (Cf. ATR, Vol. III, No. 1, p. 68) and making a detailed application of the concept "Personality of God" to the personality of man in all relationships. The book concludes with a chapter on human destiny from the viewpoint of philosophy.

THEODORE B. FOSTER

### Church History

*Erasmus and Luther: Their Attitude to Toleration.* By Rev. Robert H. Murray, Trinity College, Dublin. London: S.P.C.K., 1920, pp. 503. \$5.

An approach to the study of the Continental Reformation by a study of the attitude of two great leaders towards a problem which was at that time a novel one. The author gives in each case a masterly analysis of the theology of both Luther and Erasmus and indicates clearly that the latter's contribution is of far greater and more permanent value than that of the former.

*The Pilgrims and Their History.* Roland G. Usher, Professor of History, Washington University, St. Louis. New York: The Macmillan Company, 1920, pp. 310. \$5.00.

The Pilgrims are so mixed up with the Church history of their times that this careful examination of their origin and relation to English and colonial history is of great importance. The Professor claims to have used all the existing evidence and also that his narrative "possesses a certain aspect of finality." It disposes conclusively of the fiction which underlies Mrs. Heman's verses and much other unhistorical sentiment and gives the historical truth that "it is a great error to stress the hostility of the Church to them and say that they were harried from the land."

*Church History from Nero to Constantine.* Rev. C. P. S. Clarke, London: S.P.C.K., 1920. \$3.20.

A brilliant and eminently readable history of the first three centuries of the Church which will be found the best

to be put into the hands of teachers who desire a reliable introduction for classes or parishioners. It may be compared with Mr. Wakeman's well-known History of the English Church as a most satisfactory introduction to the early period.

*Documents Illustrative of the History of the Church*, Vol. I. to A.D. 313. Edited by B. J. Kidd. London: S.P.C.K., 1920, pp. 282. \$3.

This volume should be used as a companion to the history mentioned above. It is the source-book of which the other is the interpretation. For practical value it supersedes other similar collections.

*The Letters of St. Augustine*. W. J. Sparrow Simpson. London: S.P.C.K., 1919, pp. 336. \$3.50.

An admirable digest of the most important letters of the great African Father, whose teaching concerning the matters of controversy in his day are of high value today. With this handbook one may easily turn to the letters themselves in any collection and study them in full and in the original. The introduction gives an analysis and valuable suggestions.

ARTHUR W. JENKS

### History of Religions

Last year, the writer found it difficult to make a choice of "the five best books" in this field, because there were too many valuable books on the subject in 1919. This year the choice has been made difficult by the opposite condition, namely the small amount of truly scientific work produced. Of the five books named below only the second and the third are of abiding value.

*Essai historique sur le sacrifice*. By A. Loisy. Paris: Nourry, 1920. P. 532.

*An Outline of the Religious Literature of India*. By J. N. Farquhar. Oxford: University Press, 1920. P. xxviii, 451.

*A Short Survey of the Literature of the Rabbinical and Mediæval Judaism*. By W. O. E. Oesterley and G. H. Box. London: S.P.C.K., 1920. P. xii, 334.

*The Influence of Animism on Islam*. By Zwemer. New York: Macmillan, 1920. P. xi, 246.

*The Wisdom of the Chinese, Their Philosophy in Sayings and Proverbs.* By B. Brown. New York: Brentano, 1920. P. 207.

Loisy's essay is marred by unsympathetic attitude and dogmatism. Farquhar's Outline will be a vade-mecum to every student of religion. Oesterley and Box have given us a text-book of equal value. Zwemer treats Islam as Loisy treats primitive religion, with little sympathy. Brown's anthology lacks originality.

JOHN A. MAYNARD

### Religious Education

In suggesting five books on Religious Education one would like to commend this reading particularly to clergy and to parents. The responsibility of these two groups for the spiritual care of the young is evident, but both are apt to leave the reading of books under this caption to teachers.

*Childhood and Character.* By Hugh Hartshorne. Boston: The Pilgrim Press, 1919, pp. 275. \$2.00.

This brief treatise of Prof. Hartshorne is both stimulating and tantalizing. It stimulates because of its original fashion of putting problems and seeking answers. It tantalizes partly because of its brevity and partly because it raises so many more questions than it answers. Unquestionably it brings to bear far more originality than most of our books in child study. It savors of the incompleteness of class-room method but makes up for it by a supply of new material transcribed, in many instances, directly from life. This gives freshness and sparkle to the whole. It is full of suggestiveness for those who are ready to think, but not quite extensive enough for those who desire to have everything formulated for them.

*The Psychology of Adolescence.* By Frederick Tracy. New York: Macmillan, 1920, pp. 246. \$2.50.

This volume balances an earlier study by Prof. Tracy on the Psychology of Childhood, and is part of a new series in which the Macmillan Company is planning to cover the whole field of moral and religious education. This book

exhibits sound judgment and careful statement in dealing with an intricate and fascinating period concerning which it is easy for theories to run rampant. Prof. Tracy places his discussions of adolescent conditions in such general psychological settings as to give wider interest and perspective to what is peculiar to the period. The chapters on Will, on Appreciation of Beauty, and on the Moral Life are perhaps the most telling portions of the book. But no one who has to deal with youth will fail of substantial profit from the chapter which discusses the Pedagogy of Adolescence. The essential usefulness of the whole volume makes up for a certain prosaic treatment. The book does not carry the word "religion" in its title, but religion lies at its heart, and the discussion of the religious life of the adolescent is helpful and forcible.

*The Religious Consciousness.* By James Bissett Pratt. New York: Macmillan, 1920, pp. 488. \$4.00.

This is doubtless the most notable book of the year in the field of religious education. It is a book which will repay the most careful reading, and ought to be read by everyone who undertakes to teach religion. Prof. Pratt is not new to this field, having already dealt with the matter in his earlier book "The Psychology of Religious Belief." He is a philosopher as well as a psychologist, and his treatment of the whole subject is marked by a soundness and sanity worthy of respect and imitation. His aim is to describe as best he may the facts of religious consciousness from the inductive side. His attitude toward religion is essentially fair and open-minded. He defines it as "The serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies." Many will be interested in his discussion of the "subconscious," to which he declines to attribute a peculiarly religious quality, or to regard as a source of spirituality. His chapters on the Religion of Childhood and on Adolescence contain excellent corrective observations on

the usual points of view. Worship and prayer are extensively treated, and almost the entire second half of the book is devoted to the discussion of mysticism. The whole book is characterized by penetration and balance.

*How to Teach Religion.* By George Herbert Betts. Cincinnati: Abingdon Press, 1919, pp. 223. \$1.25.

Prof. Betts, who has long taught education in its secular aspects from his chair in the Northwestern University, Evanston, Ill., is now applying his ability in the problems of the religious field. This book, intended for the ordinary reader, deals with the means of producing religious living. It is more concerned with securing action than with imparting information. It sounds the new note in religious education. Particularly refreshing are his discussions of "right attitudes" and "spiritual responsiveness." The educational effect of the institution we call the Church receives hardly sufficient recognition in Prof. Betts' outline. But in his treatment of the usual teaching method there is always something fresh and suggestive, as for instance the danger of "dead levels," and the need of "imagination."

*Talks to Sunday School Teachers.* By Luther Allan Weigle. New York: George H. Doran Co., 1920, pp. 188. \$1.25.

Some of our books on religious education are too technical to be widely useful, they are meant for "the trade." This cannot be said of Prof. Weigle's present booklet. He has the happy faculty of "getting next" to the ordinary man and is full of concrete helpful illustrations. We see him walking with his own children about New Haven, or travelling westward in the summer. Each incident illuminates a valuable principle. Prof. Weigle has a practical mind which prefers to help the teacher rather than spend time over theoretical niceties. The book is frankly a collection of short articles, but the collection is balanced and well rounded. The topics treated are from the realm first of child-study, then of psychology and finally of methods.



It is a pity to limit the influence of so excellent a manual by a title which addresses it to "Sunday School Teachers." It is a book every parent should read and profit by. Its very brevity is enticing and the running notes on other kindred books which conclude each chapter are far more attractive than a bare bibliography. The larger part of this book would form an adequate and stimulating text for parents' classes, and the "topics for Investigation and Discussion" inserted chapter by chapter would undoubtedly provoke animated discussion. Why might not this be used by the group of mothers in the summer hotel parlor as a substitute for the ephemeral novel or the endless "bridge"? Here is a positive suggestion for pastors and parish papers.

## CRITICAL NOTES

By H. C. ACKERMAN, Nashotah, Wis.

### THE TWO TABLES OF STONE

The redaction in Exod. 34 : 1 concerning the second tables or the rewriting of the decalogue cannot refer back to the code of Exod. 20 : 2-17 since not even the elastic imagination of R could be stretched to the extent of suggesting so obvious a contradiction as identifying the ethical and ritual decalogues. Even the naïve attempts at harmonization such as are generally characteristic of R must have some degree of plausibility. The only possible plausible ground for this explanation then consists in seeing that the J code was to be considered as a copy of the ritual section of the BC (Exod. 20 : 23-31, 22 : 29, 31, 23 : 10-19). Otherwise there would be no grain of sense in the redactor's hypothesis of the rewriting of the original code.

But how could R even maintain that the J decalogue (ch. 34) was a copy of the contents of the broken tables when this copy appears as but a fragment of the B.C.? To say that R was utterly oblivious to quite obvious inconsistencies is to miss an important clew to a possible solution of the difficulty. R, though as a rule careless of partial inconsistencies, does make some attempt to be logical, at least in a degree. Admitting this to be the case in this instance, we may discover the clew to the situation, perhaps, in the persistent tradition that the number of the tables were *two* (or more). Let us press this point.

Now there would be no need of two tablets for space to contain any tenfold code. One would naturally suffice. Yet the traditions are consistent in attesting the fact that the tables, whatever they contained, were two in number (or more than two). Cf. 24 : 12, 31 : 18, 32 : 15 ff, 34 : 4, 22

(Deut. 4 : 13, 5 : 22, 10 : 2, 4, I Kgs. 8 : 19). And in the description of the contents of the tables the material is classified also in a twofold manner. "I will give thee tables of stone, both (a) the law and (b) the commandment (Exod. 24 : 12);" "he wrote upon the tables (a) the words of the covenant, (b) the ten words (Exod. 34 : 28);" "he declared unto you (a) his covenant . . . , (b) the ten words (Deut. 4 : 13)." Also in passages where the tables are not mentioned there is this same double classification of material. "Moses came and told the people (a) all the words of Yahweh and (b) all the judgments (Exod. 24 : 3)." Cf. further the regular D formula "statutes (a) and judgments (b)."

It would seem then that there were not only two tablets but that they contained *two* codes, one ritual and the other ethical, corresponding to the ethical and ritual sources of the BC.<sup>1</sup>

In view of this double codification R could maintain that the rewritten tables containing the cult code (Exod. 34) were a copy *in part* of the contents of the original tables and be plausible enough to warrant such a statement.

If there is any weight in such a conjecture it may throw light upon the nature of the covenant itself. For the covenant would then appear to be not primarily one between Yahweh and Israel based upon a single code but rather a covenant between two sanctuaries contracting for a uniform system, a system which embraced two different religious elements, namely ritual and ethical. And the two sanctuaries in question which chose to affiliate under a uniform law by combining morality and sacrifice represented two parties of Yahwists in the land. Such a covenanted association would point to a period when either a sacrificial Yahwism took on ethical character indicating an advance in religion or when an ethical Yahwism took on sacrificial statutes indicating a concession to or merger with Canaanite or Baalistic Yahwism. The two tables with their double code became the testimony of this religious union.

<sup>1</sup> See Exod. 32 : 15, "The tables were written upon both their sides."

But the nice problem concerns the priority, official not temporal, of the decalogues themselves; *i.e.*, Was the ritualistic or the ethical code representative of the true Mosaic Yahwism? Now, at any rate, the ethical factor was the weaker in point of the number of supporters and in influence, whether earlier or later. And the time of the canonical union of the two kinds of religion, both being religions of Yahweh, probably was the period of JE, certainly earlier than D for D was the result of a but partially successful protest against the adoption of a cult system into the true prophetic Yahwism. Since the exclusively ethical factor was always by far the less powerful religious factor in the situation it would not necessarily follow that this was the later or more mature element. On the whole since ritual won out in the contest it would seem more probable that the ethical code was prior in its official status as being genuinely Mosaic in tradition to that of the ritual, though of course in point of time such a cult as is codified in Exod. 34, belonging almost immemorially to the land, preceded the ethical code.

Now since the BC (Exod. 20 : 23-23 : 19) represents the resultant covenant, as has been suggested, and contains both ethical elements (the judgments) and ritualistic elements (the statutes) we are led to seek for the sources of these in two codes which, originally widely apart in spiritual connotations, constituted the double ground for the religious amalgamation. Naturally the J decalogue (*ch.* 34) was one, written upon one tablet; and what could have been the other save our E decalogue (*ch.* 20), in its original brevity, written upon the other table?<sup>2</sup>

Since, as has been said, the ethical code was less influential in the mixed Yahwism of the land it was naturally obscured and overpowered by the generally prevailing cult factors until through the great preëxilic prophetic activity it came to its own in D—for a time.

<sup>2</sup> Most of the ten words are found in a concrete form in the BC (*cf. The Sources of the Hexateuch*, Brightman, p. 159).

## THE SON OF BARACHIAH

*By* FREDERICK C. GRANT, Chicago

Mt. 23 : 35-36: "That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah the son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation."

Lk. 11 : 50-51: "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary; yea, I say unto you, it shall be required of this generation."

The saying, of which this passage forms a part, undoubtedly belongs to Q—perhaps the oldest stratum of evangelic tradition. It forms, in Mt, the climax of the denunciation of the scribes and Pharisees, and leads to the sublimely pathetic apostrophe of the sinful city, "O Jerusalem, Jerusalem, that killest the prophets. . . ." This is followed by the apocalyptic chapters (24 and 25) describing the "signs of the end."

In Lk. the whole section (the denunciation) is introduced much earlier than in Mt.; the context is quite improbable (11 : 37): and the Lament has been pushed to the end of chapter 13, following the threat of the Pharisees in the name of Herod Antipas—not nearly so suitable a location as that in Mt.

The form, likewise, of Mt. is to be preferred. "Shed from the foundation of the world" is, if not a later ecclesiastical phrase, at least somewhat Lucan in style (cf. 1 : 70). Lk.'s "who perished," instead of Mt.'s "whom ye slew," is more accurate but less incisive, and misses the point—the guilt of the prophet-slayers and their descendants. "Shall be required" is more biblical (cf. Ezekiel) but less vivid than Mt.'s "shall come upon." "Abel the righteous" sounds less like an insertion in Mt, after "righteous blood," than an

omission by Lk.; the word is frequent in Mt. (Mt. 19 times; Lk. 11: Mk. twice).

If "Abel the righteous" was the reading of Q, then the parallelism itself almost carries with it the patronymic "son of Barachiah," in spite of Lk.'s omission. Although the error in identification has been attributed to Mt., there is no reason why it should not have been made by the compiler of Q, and then omitted by Lk. (who was a close student of the LXX, and would have detected it).

The saying, we repeat, undoubtedly stood in Q. Harnack and some others have assumed that the passage was quoted, either by our Lord or by the compiler of Q, from some lost book called "the Wisdom of God" (Lk. 11:49). But altogether aside from the improbability of such a title, there is no difficulty in viewing the Lucan phrase as a summary of O.T. revelation, almost in the very words of II Chron. 36:15-16. That the thought was not foreign to Jesus—apart from his familiarity with the O.T., and even with Chronicles (needlessly suspected by some)—may be seen from the Parable of the Wicked Husbandmen (Mk. 12).

The saying, we therefore hold, not only belonged to Q, but was a genuine utterance of our Lord; not a quotation from some lost work, but a saying colored by O.T. phraseology. This remains true, even though the first person used in Mt. 23:34 ("I send") may be due to the account of the Mission of the Disciples, which Mt. greatly emphasizes and expands.

But who was the "Son of Barachias"?

1. The usual interpretation identifies him with the Zechariah whose martyrdom is described in II Chron. 24:20-21. Thus "from Abel to Zachariah" covers the whole period embraced by Holy Scripture.

But was this the last murder, as Abel's death was the first? Even in II Chronicles, the death of Zechariah is immediately followed by an account of the assassination of good king Joash, the restorer of the temple. And what of the period between the days of the late Judean monarchy and



the days of Jesus? What of the martyrdoms of Isaiah and the Maccabees and the Seven Brethren, which were certainly as firmly fixed in popular imagination as the martyrdom of Zechariah? And what of Herod's abominations, and the death of John the Baptist, and "the Galileans whose blood Pilate mingled with their sacrifices?" The martyrdom of Zechariah was certainly not the last in pre-Christian Jewish history or legend.

The confusion of name—Berechiah instead of Jehoiada—is easily enough explained by reference to Zech. 1 : 1. Compare the mistake, "Abiathar," in Mk. 2 : 26. There were no concordances, nor paged books, nor chapter and verse divisions of the Bible in the first century. "Berechiah" is doubtless a mere slip of the pen. Or else, indeed, the two prophets named Zechariah may have been identified in the mind of the compiler of Q.

2. Wellhausen has strongly urged (*Einl. in 3 erst. evg.*, 1911, §12) the identification of our "Zachariah the son of Barachiah" with the "son of Bariscæus" who was slain, according to Josephus, in the temple early in the Jewish revolution, 67/68 A.D. This would be possible only if the phrase is a later insertion—*after* 68 A.D.: which is later than the date assigned to the "Synoptic Apocalypse" (Mk. 13 and parallels), at the beginning of the war, or about the time of the Christian exodus to Pella.

But of what significance to Christians was this son of Bariscæus? Was he a Christian? He was "noted for his hatred of wickedness and love of liberty; he was also rich," and so won the animosity of the zealots, two of whom murdered him "in the midst of the temple" (*War* IV: 5 : 4). This description hardly suits one of the despised sect of the Nazarenes. And Zachariah-ben-Bariscæus (or ben-Baruch) was scarcely the last of the prophets and wise men!

Moreover, if a saying of our Lord has been altered—or filled out (by the addition of a whole clause, "from the blood of Abel . . . altar and the house")—to suit a later situation,

*ex eventu*, it must have been *considerably* later, *i.e.*, after 70, and the Fall of the City, when the whole disastrous outcome of the Jewish Revolt had come to be viewed as the Judgment of God upon the guilty nation.

3. The identification with the father of John the Baptist is scarcely worth mention. It is pure exegetical fiction.

4. It is one of the advantages of a "critical note" that one need not take full and final responsibility for a solution offered or a thesis proposed. It provides opportunity for "guesses after truth," to which the hardy guesser need not commit himself, as to other and more "assured results of criticism."

The solution here proposed is either, (1) to omit the whole phrase ("to the blood of Zachariah . . . between the sanctuary and the altar") as a later insertion, perhaps by some "scribe instructed in the Kingdom of Heaven" who naturally thought in terms of the sacred history covered by the OT canon; or else, (2) to posit an original form which ran, "from the blood of Abel [the righteous] to the blood of the Son of Man." Jesus' own death was the last weight cast into the balances of the divine Judgment. His death was to be the final provocation of the Justice of God.

The saying, then, belongs to the deepest stratum of eschatological teaching in the gospels. Does this sound too much like the interpretation advanced by Schweitzer, "thorough-going eschatology"?

But undoubtedly our Lord did view his death as necessary in the divine economy. "The Son of Man *must* suffer many things;" and yet "there are some standing here who shall in no wise taste of death till they see the Kingdom of God come with power." To his accusers in the high-priest's house he said, "Ye shall see the Son of Man"—in spite of his imminent death—"sitting at the right hand of Power and coming with the clouds of heaven." "Thus it behooved the Messiah to suffer and enter into his glory."

And he viewed his death as that of the last of the prophets—the Messiah was, so to speak, the last of his own forerunners

(popularly viewed, as was common in late Judaism, as foretellers of the future). "It is impossible that a prophet perish outside Jerusalem," even though John the Baptist had not long before been put to death in the fortress of Machaerus, beyond the Dead Sea. Jerusalem is the "slayer of the prophets"; her religious leaders are the lineal descendants of those who stoned the earlier messengers of God, even while they piously "garnish their sepulchres."

The chief difficulty with this suggestion is that it assumes a saying of our Lord, in which reference is made to his own death, to have been altered to refer to someone else—perhaps when the Judgment of God failed immediately to follow the crucifixion. How did the change take place? What suggested the name of Zechariah?

The difficulty may be insuperable. And yet tradition sometimes plays strange tricks. Stranger things than this have happened.

## REVIEWS

*The Foundations of Spiritualism.* By W. Whately Smith. New York: E. P. Dutton & Co., 1920, pp. v, 123. \$2.00 net.

In this little book, recommended by the Archbishop of Canterbury to the clergy at the Lambeth Conference, we have an excellent introduction to the study of spiritism. The author makes a dispassionate study of the phenomena investigated by psychical research grouping his matter under three heads: (1) "Physical" phenomena; (2) Automatism; (3) Phenomena such as Telepathy, Hallucinations, and Apparitions. Under the first head "raps," telekinesis, and parakinesis are regarded as established; spirit photography and materializations as not sufficiently proved. Automatism is regarded as more important evidences of survival and treated at greater length. Telepathy, also secondary personality, are important as supplying alternative explanations of certain spiritistic phenomena. The evidence pro and con the various cases presented is fairly reviewed. Quite rightly the author holds that granting that the fact of survival of physical death is established by communications this has no necessary bearing upon immortality. His conclusion that none of the results that can be regarded as worthy of acceptance are in conflict with the general teachings of religion is sound. A few other conclusions should be noted: "The difficulties of interpreting the matter obtained from mediumistic sources are so great that, even if the spiritistic hypothesis is correct, the informative value of the messages received is negligible" (pp. 117-118); "Psychical Research is probably the most intricate subject with which the human intellect has ever grappled and those who have studied it most will most readily admit the difficulty of forming reliable conclusions about it" (p. 119); "uncritical excursions into Spiritualism are seldom likely to prove beneficial" (p. 121);

"Probably the best thing that can be said for the cult is that it is the antithesis of Materialism" (p. 121). The value of the book as an introduction is much enhanced by the copious references which make it useful to more advanced students.

FRANK H. HALLOCK

*Christ's Perpetual Intercession.* (Biblical Studies Series). By W. J. Sparrow Simpson, D.D., New York: S. P. C. K. and The Macmillan Company, 1920, pp. 14.

An excellent statement of this doctrine, contained in Romans and Hebrews, is here offered to the student. The writer views it in its relation to Christ's enthronement, the Father's love for Christians, and the Atonement on the Cross, with the object of showing that its assumed incompatibility with these is a mistaken judgment. It is an interesting discussion and entirely devoid of technicalities, also a good example of regarding any given doctrine in its proper setting. The study concludes with a concise formulation of the teaching of Heb. 7 : 25 and a convincing statement of its practical importance—both in the author's well-known style.

THEODORE B. FOSTER

*Living Again.* By C. R. Brown. Cambridge: Harvard University Press, 1920, pp. 58. \$1.00 net.

The Ingersoll Lecture for 1920 by Dean Brown takes its place in point of fine literary style with the best of this splendid series. The lecturer took as his Biblical motto: "If a man die shall he live again?" and devotes the first part of his lecture to showing that "the hope of a continued existence beyond the grave is still a venture of faith." Accordingly, he goes on with the rest of his lecture to develop and illustrate his confidence in the life to come, which he makes to consist in his faith in man and his faith in God. Dean Brown quotes extensively from St. Paul, but it is passing strange that he neglects the greatest of all grounds

for a belief in immortality, namely, St. Paul's declaration, "If Christ be not raised, your faith is vain."

SAMUEL A. B. MERCER

*The Theology of the Epistles.* By H. A. A. Kennedy. New York: Scribners, 1920, pp. xii + 267. \$1.35.

The latest volume in the justly popular series of "Studies in Theology" is evidently designed as a companion volume to Moffatt's "Theology of the Gospels." It likewise is by an eminent Scottish theologian; and it is dedicated to the memory of the one whose work contributed most of all, perhaps, to make the modern Scottish school world-wide in its influence, Dr. James Denney.

As Dr. Kennedy's earlier works on St. Paul might have assured us, the present volume is a clear-cut, sympathetic study of the N.T. Epistles. The Johannine Epistles are omitted as demanding separate treatment, in connection with the Johannine Gospel. The point of view is "historical" and "psychological"—i.e., "the theology of the epistles is not an exercise in system-building, but the transcript of a living Christian experience." The Pauline Epistles are treated as "letters," though not as the unliterary and informal communications which Deissmann assumes them to be. On the other hand, we must "remember that he (Paul) does not write as a contributor to the sum of human knowledge, even the knowledge of God, but as a man redeemed by Christ, who is convinced that he holds the Divine secret of peace of conscience and life eternal for all the burdened children of men."

Back of Paul, back of I Pt and Hebs, back of the "Catholic" Epp, was "the beginnings of a theology"—in the light of which, could we but reconstruct it, our epistles ought to be interpreted. This point of view is growing in acceptance; it is the point of view of J. Weiss' *Urchristentum* and Bousset's *Kyrios Christos*, to name but two significant works. Strangely enough, or perhaps not strangely at all, this in



general has been the view of orthodox Anglican scholars for generations. Paulinism was never a yoke upon the Ecclesia Anglicana. By good fortune, and the providence of God, the Protestant justification theology (presumed to be Pauline), and even the forensic atonement theology, were never made standards of faith. But it is good to see this freedom gaining ground elsewhere. Not simply because it is freedom; and as Americans and Anglicans we believe in freedom; but because one-sided "Paulinism" is a distortion of primitive Christianity—and, scarcely less, it is a distortion of the thought and devotion, the heart and mind of the great Apostle to the Gentiles!

The last part of the volume (pp. 222-255), Kennedy devotes to the "Theology of the Developing Church," under such captions as "The Moralistic Tendency in Religion"; "Thinning of Redemptive Ideas"; "Eschatological Outlook"; "Hellenistic Coloring," etc.

This book will come to many as a new revelation of the meaning of the NT. We cannot commend it too highly. Even the treatment of St. Paul's sacramental doctrine will receive approval, not only from the historical and literary critic of the NT, but from the Biblical and dogmatic theologian as well. How wonderfully modern historical investigation of the Bible, in which scholars from all the great Christian communions share, is suited to bring students into agreement on essential factors of the Faith! It marks the triumph of a method which was suspected, in its beginnings, of plotting the overthrow of Christianity; but which has been proved innocent of such designs; and which in fact has already contributed largely to the mutual understanding which exists in circles of ecclesiastical scholarship today. *Magna est Veritas!*

Dr. Kennedy has not only achieved the success of making a book of theology interesting, but has also produced a book which will help to make vivid and real the thought of the early Church; which will help to bring us, as we think on

these things and catch the spirit of those heroic days, to a mind where Christian unity is no longer a dream but a reality.

Let us take this for a parting morsel from the feast:

"In any case, the ultimate clue to the meaning of the cross for Paul's mind is to be found in his own experience. When he exclaims, 'I have been crucified with Christ,' or when he declares, 'We were buried with him through our baptism into his death, that as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life,' we do not require to look for an explanation of his figures in the mystery-cults of Attis or Osiris. He is using the great events of the Passion to set forth the transformation of his own life which has been brought about through his union with Christ by faith. As Christ, in dying, realized to the full the Divine judgment on sin and never flinched from His loyalty to righteousness, so the Christian, identifying himself with Christ's attitude to sin, through the power of Christ in his soul vanquishes the evil bias of his nature. As Christ could not be holden of death, but, in virtue of the Spirit of holiness which was His life-principle, rose to glory, so the Christian, clinging to his risen Lord, is raised into the new atmosphere of glad obedience to the Divine will.

"Accordingly, Paul's large conception of the death of Christ is an endeavor, by means of inherited as well as freshly minted ideas, to expound the significance of his contact with a gracious, forgiving God in Jesus Christ. However theoretical certain elements in it may appear, the heart of it is a profound and soul-satisfying vision of God. And so the word of the cross becomes on his lips a call to repentance, faith, love, and obedience" (pp. 132-3).

FREDERICK C. GRANT

*The Sources of Luke's Passion Narrative.* By Alfred Morris Perry. Chicago: Univ. of Chicago Press, 1920, pp. 128. \$1.85 postpaid.

Assuming as proved Burton's analysis of the sources of Luke—*viz.*, that these, in addition to Mark, were not one (Q) but two, an account of Jesus' Galilean ministry and another containing the "Perean" section—Perry proceeds to isolate the non-Markan sections of Lk.'s Passion Narrative and to prove its homogeneity.

After reviewing the manner of Lk.'s use of his other sources (c. 1), the author tests the phenomena of the Passion Narrative by these criteria and concludes that an independent document existed, practically covering the events from the Triumphal Entry to the Resurrection Appearances. The provenance of this document is apparently Jerusalem—at least, it presupposes a Jewish Christian community. Its

author was a member of this community, but remarkably broad and cultured, urbane and cosmopolitan—perhaps he was the Cleopas named in Lk. 24:18. The date is about 45 A.D. The author may have been, doubtless was, a disciple of Jesus and an eyewitness of what he records.

The great objection to this hypothesis is that it is unnecessary. It has no particular advantage over the oral hypothesis—Jerusalem, or its neighborhood, would naturally be the provenance of Lk.'s non-Markan traditions of the Passion; Cleopas is only a guess, where none is required—for who was more “urbane and cosmopolitan,” “broad and cultured” than the author of the Third Gospel himself? The crux of the dating (details of the Fall of Jerusalem in the Eschatological Discourse, c. 21) is removed from consideration by referring it to still another source, the “Synoptic Apocalypse” of Mk. 13, etc. Upon so slender a structure as the material assigned to this document, is it really possible to build conclusions, even when backed up by a tabulated “vocabulary,” which distinguish the author of a special Passion *document* and the author of the Gospel?

We do not pronounce it impossible that Perry's thesis is correct. But these are some of the objections. And we are inclined to feel that he has undertaken to prove too much—*i.e.*, more than the data warrant.

FREDERICK C. GRANT

*How to Teach Religion: Principles and Methods.* By George Herbert Betts. New York; Abingdon Press, 1920, pp. 223. \$1.25.

In 1914, the United States Commissioner of Education in a public address hailed the coming of an educational renaissance which was to equal in importance for future history the Revival of Learning in the twelfth and thirteenth centuries. In August of that year the world war began. But even that universal calamity was not sufficient to hinder the coming of the new era in education. It has grown steadily. Indeed, the nations depleted by war, face to face with greater hazards

and keener competition from without, facing even graver dangers of social and moral dissolution from within, have begun to give far more attention than ever before to the educational needs of their peoples.

At the same time there has come to pass a widening of the horizon among professional pedagogues. Education is now recognized as something vastly more than the assimilation of a certain amount of information. It is the nurture of personality, the equipping of the mind—and body—not only with facts but with habits and attitudes, to meet the demands of the intricate, far-reaching social process in which the individual is a constituent member and sharer.

Religion is the greatest factor of all in this nurture of personality. It gives the social process, of which each one of us is a part, a meaning and an end. Religion, then, has the best right in the world to a place in education as modernly conceived. This is the conviction which lies back of the movement for week-day religious instruction which is now sweeping America.

But how shall we teach religion? The old-fashioned methods—if methods they deserve to be called—of the Sunday School and catechism class are now seen to be inadequate. Very often they fail to achieve the very thing which they undertake. *How to Teach Religion* is designed to answer our question. Its author is fully competent to do so: Dr. Betts has ranked for years as one of the foremost educational specialists in America. And the book, as a matter of fact, does answer the question. It treats of principles; but they are illustrated, made clear and concrete. It discusses and advocates methods in the most practical manner. Here are some of the chapters: Religious Knowledge of Most Worth; Religious Attitudes to be Cultivated; Connecting Religious Instruction with Life and Conduct.

No priest who takes seriously his teaching office; no Church School teacher; no worker with boys and girls; no one who is at all interested in religious education should fail to see this book. Buy—or borrow—and read! FREDERICK C. GRANT

*The Life and Times of Jesus.* By Frederick C. Grant. New York: The Abingdon Press, 1921, pp. 222.

It might be argued that the most needed work at the present time is to publish the results of the last forty years of Biblical study in a popular form. Certainly many books "for Sunday Schools" are painful reading for anyone who knows anything about the conclusions of that study. Mr. Grant's book is an exception: it is both popular and up to date. The boy who used it as a text book in school would have little or nothing to unlearn when he came in contact with the literary and historical criticism of the Synoptics. Even Schweitzer's theory of Judas' treachery is included in it.

It is too much to say that the priests "utterly disregarded all law" in the trial of Jesus since they probably were only preparing an indictment, not holding a regular trial.

On page 216 Peter starts for Galilee in the morning, on page 218 he is apparently in Jerusalem on the same evening. A boy who read detective stories might make comments on this section.

William Carey deserves to have his name spelt correctly—page 169.

The book is enriched by some excellent plans and photographs.

A. HAIRE FORSTER

*A Handbook to the Septuagint.* By Richard R. Ottley. New York: E. P. Dutton & Co., 1920, pp. xv + 296. \$3.00 net.

All who recognize the competency of the author of "Isaiah according to the Septuagint" will welcome this important popular Introduction to the oldest translation of the Hebrew Scriptures. If students who have a fair knowledge of Greek are to be induced to read the Old Testament in its oldest surviving documents such an instructive and attractive handbook as this of Mr. Ottley's ought to provide a most practical incentive, for the technicalities involved in such a complicated subject as the LXX are dealt with so clearly and the value of taking "a step nearer to the original" MT is so

enthusiastically proclaimed that beginners will not begrudge the time spent in reading carefully this valuable volume.

We are first informed what the MSS. are in (chapter I) in which various questions are raised to which answers are suggested later on, and this opening survey is followed (chapter II) by an account of the early history of the LXX to A.D. 500 accompanied with some notes upon the Vulgate and the Gallican Psalter. Chapter III discusses the modern study of the LXX from the sixteenth century with an interesting résumé of recent and living scholars, giving due praise to the larger Cambridge edition. The matter of textual criticism is taken up in chapter IV, and methods and difficulties are expounded which though somewhat too involved for popular understanding supply important information and could not well have been omitted. The same may be said of the following chapter (V) in which the relation of the Greek to the Hebrew is considered. The remainder of the book treats of the Apocrypha and Pseudepigrapha, Language and Style, Remarks on Grammar, concluding with a general evaluation of the Septuagint which nevertheless the author thinks inferior on the whole to the Hebrew. Important books for study are suggested at the end together with a valuable glossary for reference.

Although it may hardly be expected that beginners will be willing or able to pursue all the details in the latter half of the volume or that experts may not find many of the author's explanations forced, still the section will make its appeal and the industrious will be rewarded. What is important is to induce more familiarity with the LXX and extend its influence. We are indebted then to Mr. Ottley for the abundant practical helps he supplies and are confident that the more one learns about the Septuagint by using the means he provides the more one will delight to explore the text itself.

H. C. ACKERMAN



*The Problem of the Pentateuch.* By M. G. Kyle. Oberlin: Bibliotheca Sacra Company, 1920, pp. 289.

Dr. Kyle presents in this book what he considers a new solution of the Pentateuchal problem by archæological methods. His archæological methods, which are in reality a series of literary investigations and not what the term "archæological" might suggest, are carried through in a very interesting, systematic and instructive way. There is a newness to his work, which consists in showing that "judgments," "statutes," and "commandments" are differentiated by technical words, and that in separating the laws of the Pentateuch on the basis of these differentia we get three groups of legal material which correspond to the three divisions of the critics, J-E, P and D. This being so Dr. Kyle comes to the conclusion that the habit of presenting legal material in the Pentateuch indicates unity rather than diversity of authorship. In other words, he substitutes for the Documentary Hypothesis an hypothesis of technical terms. The various *kinds* of laws demand a corresponding variety in literary form; thus, "judgments" as a rule require a brief, terse form, "statutes" generally require a descriptive style, and "commandments" especially require a hortatory style. Now, as the author himself admits, these investigations do not disprove the Documentary Hypothesis; but in spite of all that he says to the contrary, they furnish facts corroborative of that hypothesis. Moreover, his arguments apply only to the legal portions of the Pentateuch. They do not account at all for the literary difficulties in the narratives, nor do they furnish any explanation of the many historical difficulties. No one claims that the Documentary Hypothesis accounts for all the literary and historical difficulties, but it accounts for so many, while Kyle's theory accounts for none at all, that students will be very loath to give it up until a real substitute is found. Kyle's first four "investigations" are really brilliant, and they are corroborative of the Documentary Hypothesis, but his following six "investigations"

are merely special pleading. All that he says—or most all—may with equal probability be said of the theory which he seeks to supplant. His anxiety to prove his point leads him to put his stamp of approval upon all kinds of impossible theories, such as that of the great Egyptologist, Naville. Naville is second to none in matters of Egyptian archaeology, but Maynard has shown in a recent number of this REVIEW that in dealing with the Old Testament he has gone beyond his depth.

Even in legal material Kyle has not succeeded in accounting for such contradictory laws as those about slaves, sacrifices, altars, etc., which indicate growth. He does not at all account for duplicate narratives. And as to anachronisms he has recourse to the familiar “glosses” and “additions” of the critics. In short, Dr. Kyle’s theory is interesting and quite plausible so far as it goes but it offers no satisfactory solution of the Pentateuchal Problem.

SAMUEL A. B. MERCER

*The Hittites.* By A. E. Cowley. New York: Oxford University Press (American Branch), 1920, pp. 94.

Bodley’s Librarian has furnished in these Schweich Lectures for 1918 another stepping stone along the difficult road which, we hope, will finally lead to a decipherment of the Hittite inscriptions. It is thrilling to read a full account of the way in which the Cuneiform and Egyptian hieroglyphic inscriptions were forced gradually to give up their age-long secrets. And no less a thrill awaits the world in the future interpretation of the Hittite hieroglyphs. At present we know a good deal more about the Hittites than we did twenty-five years ago. Numerous references to them have been found in Cuneiform and Egyptian literature, but their language is yet unknown and the decipherment of their hieroglyphic script is still a problem. Recently many Hittite texts in Cuneiform have been found and it has been claimed that the Hittite language is Indo-European, but this claim has not yet been substantiated. As far as the Hittite inscriptions are concerned, not a

single one has yet with certainty been deciphered. The great pioneer in this field, as in many other similar spheres, is Sayce, who began over forty years ago, and to him is due the publication of the first small bilingual, of which there are two. But these are insufficient to enable a decipherment. Many scholars have tried to guess the meaning of these strange hieroglyphs, among the most successful being Sayce and Campbell Thompson, but none have so far succeeded. Cowley does not pretend to have succeeded, but he has given some indication of what seems to be so far the assured results in the study of the Hittite characters. His first lecture deals with the problem of Hittite history, and his second treats of the peculiarities and characteristics of the Hittites as a race, and discusses the possible affinities of their language, showing that Cuneiform was used at an early period in the north and Hieroglyphic later in the south. The third lecture is the most interesting, for it deals with the problem of decipherment, at the end of which the author gives a list of signs and their probable values. But these values are, of course, merely tentative, for there could not have been so many signs for k, sh and r as Cowley has indicated. Dr. Cowley's work will form a link in the chain of those keen and penetrating studies which are bound to result sooner or later in a successful decipherment of the Hittite language.

SAMUEL A. B. MERCER

*Keilinschriftliche Studien, Heft I.* By P. Maurus Witzel. Fulda: Selbstverlag des Verfassers, 1918, pp. 128. \$2.00.

This is a highly interesting and important piece of work, not only for the technical Assyriologist and Sumerologist, to which it primarily appertains, but also to the student of the Old Testament and of the History of Religions. Within the compass of a hundred and twenty-eight pages one of the youngest and most brilliant of Germany's cuneiform scholars has packed an astounding mass of first-class Oriental learning. After exhibiting at least thirty-four words for plough (*gisapin*) and other similar instruments, where not a single word was

hitherto known; and throwing new light upon the famous reform movement of Urukagina, besides clearing up the problem of the relationship between SAL-ME and *sugitu*, as wife and concubine, Dr. Witzel does a splendid piece of work on Langdon's so-called *Sumerian Epic of Paradise, the Flood and The Fall of Man*. There are some places where Witzel has not improved upon Langdon's work, e.g., in reading *Usmu* for the more correct *Isimu*, but the reviewer thinks that his interpretation of the ancient poem is brilliant and on the whole correct. Witzel's interpretation inspired and furnished many suggestions to the reviewer in his own treatment of this important piece of ancient literature in his article, "The Sumerian Paradise of the Gods" in the *Journal of the Society of Oriental Research*, vol. IV, 51-81, although it should be said that the reviewer arrived at the bulk of his own conclusions before this work of Witzel came into his hands. Rather than an epic of Paradise, the Flood and the Fall of Man, Witzel sees in the poem an interesting myth associated with the ancient city of Dilmun. His final article, on the famous Gudea cylinder A is rich with numerous new and important philological notes. No student of the Orient can afford to miss these interesting studies. Heft 2 appeared last year and will be reviewed in the next number of the ATR.

SAMUEL A. B. MERCER

*Christian Monasticism in Egypt to the Close of the 4th Century.* By W. H. Mackean.  
London: S.P.C.K. (Macmillan Co., N.Y.), 1920, pp. 160. 8 shillings net.

This little work is, as described by the publishers, "An important monograph on the origins of Monasticism." The source is neither Buddhistic nor neo-Platonic, for it was Coptic and there was small association between the Copts and the Greeks; nor is it to be derived from Egyptian paganism, from the Essenes or from the Therapeutae; it was a development of asceticism which had grown up within Christianity itself; in chap. 2 we have a valuable study of the sources of this growth and the stages in its evolution.

In addition to asceticism these are: Mysticism, the Egyptian belief in a future life, the circumstances of the Egyptian Church, the condition in Egypt, the tendency in Egypt towards the Desert, the example of S. Anthony; all these factors have to be taken into consideration in studying its development although some of them could have had nothing to do with its origin. Beginning with the eremitic type it soon became cenobitic. There are good brief sketches of some of the early leaders and of the customs of their numerous followers, of the relation to the Church, and a particularly good sketch of the comparative-little-known Schenoudi. The monks had many occupations, lived a busy life, and were allowed considerable liberty in the adoption of ascetic practices. The final chapter gives an account of the pilgrims who spread Monasticism over all Christian lands, there is no Monasticism which has not been affected, directly or indirectly, by the Egyptian. When criticizing details of Monasticism we should remember the underlying purpose, "The great ideal of monasticism was the eager desire to seek direct personal intercourse with God away from the pollutions and hindrances of the world" (p. 121); at the same time Dr. Mackean gives a fair statement of its defects (pp. 152-153), and his work is especially valuable for those whose only previous knowledge of the subject has been acquired from the misleading pages of Lecky. Some points of detail might be questioned, the Mark tradition is needlessly abandoned, on the other hand, there is, perhaps, a too-ready acceptance of the view that until the days of Demetrius (188-231) the Bishop of Alexandria was the only bishop in Egypt, Wansleb and Renaudot, following Eutychius, accept the tradition, but El-Maqrizi knows nothing of it.

FRANK H. HALLOCK

*A Short History of the Church of Russia, Its Teaching and its Worship.* By the Rev. Reginald F. Bigg-Wither. London: S.P.C.K. (Macmillan Co., N.Y.), 1920, pp. 112. 8 shillings net.

This is a rather disappointing book for it adds little to our knowledge of this, at present, most interesting part of the Christian world. More than half of it is simply an abridgement of Mouravieff's History. Yet in this section a few points of interest may be noted: the apocryphal story of Russia's conversion, popularized by Dean Stanley, is abandoned and the date of the conversion placed at 866 A. D.; in Russia, as in England, Christianity preceded the state as we know it in later times and unity of religion had much to do with establishing a national unity; the abortive attempt of Isodore to bring Russian Christianity into agreement with the "concordat" of Florence—a concordat which, like more recent attempts in the same direction, was only secured by the surrender of the rights and distinctive position of one of the parties involved. A few—all too few—pages deal with the present situation; among the good effects of the recent revolution the author sees the overthrow of the Holy Governing Synod and the supremacy of the Procurator (a layman), and the restoral of the ancient patriarchate in the person of Tichon, who bids fair to rival the best of his predecessors. The author sees also in the Church the power that will ultimately overthrow the nightmare of Bolshevism. There is an excellent summary of the doctrinal position; although one might question details regarding the teaching concerning the Eucharist and Purgatory, and one misses the important work of Macaire (*Théologie Orthodoxe Dogmatique*) in the bibliography. The chapter dealing with the Liturgy is an abridgement of Neale. A few errors have been noted: "Dr. Young, Bishop of New York" (p. 82); "the First Prayer Book of 1649" (p. 83); the date assigned S. John of Damascus, "ninth century" (p. 92); and the failure to mention the important place of the Epitaphios (picture of Christ) at the beginning of the first Mass of Easter. There



are fourteen excellent illustrations which may help to popularize the book and we may be grateful for anything which turns attention in the direction of this Church, sharing with that of Armenia, the glory belonging to the martyr Churches of the twentieth century.

FRANK H. HALLOCK

*What became of the Bones of St. Thomas?* By A. J. Mason. Cambridge: University Press, 1920, pp. 196. 8/6.

This is a study of evidence. Were the bones discovered at Canterbury in 1888 those of Thomas a Becket? The question turns on the nature of the wounds Becket received and on the fate of the bones when the shrine was destroyed in 1538.

Canon Mason quotes the sources and this gives his book an interest even to one who does not care what became of the bones of St. Thomas.

There are, for instance, five accounts of the murder by eyewitnesses, their similarities and differences are significant for the far-reaching problem of the value of testimony.

There is also an account by Erasmus of his visit to Canterbury with Colet and of how Colet disgraced himself at the shrine by suggesting that all its wealth be given to the poor.

The French student will find in the book a poem in old French of the twelfth century.

Even though the question of the bones is not definitely answered, the book is a worthy memorial to one who showed the way in the English resistance to irresponsible power.

A. HAIRE FORSTER

*The Book of Common Prayer*—an edition containing Proposals and Suggestions. Cambridge: University Press, 1920, pp. 11 + 683.

This book corresponds in part to the American "Book Annexed" of 1883: it contains recommendations actually formulated in the English Convocations and in addition, suggestions made by the compiler and others.

The only criticism that might be offered to the form of the

book is that the difference between a proposal and a suggestion is not indicated with sufficient clearness in the text.

It is interesting to notice that the book takes account of modern Biblical knowledge, both historical and textual. It is recognized throughout that God must be worshipped in Truth. For example, it is now known that the "Gift of Tongues" was not the "Gift of Divers Languages"; the Proper Preface for Whitsunday has been revised accordingly. The text of the three Heavenly Witnesses has been removed from the Epistle for Low Sunday. Neither the Celebrant of the Eucharist nor the "Good Child" of the Catechism is compelled to announce the unscientific reason for keeping the seventh day holy which appears in the present Prayer Book.

The proposed form of the question to Deacons with regard to their belief in Holy Scripture is noticeable: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments as conveying to us in many parts and divers manners the Revelation of God which is fulfilled in our Lord Jesus Christ?"

A familiar defect in the Church Catechism is remedied by making the answers complete sentences.

The Psalms are retranslated and even the acrostics are reproduced in English. The ecclesiastical weeks, not the calendar months, are the framework of the table of Lessons.

No student of Liturgics or Prayer Book reformer can afford to neglect this book.

A. HAIRE FORSTER

*The Enchanted Garden.* By Alexander H. Gordon. New York: Doran, 1920.

These stories retold from the Book of Genesis are not merely stories but sermonettes. One can scarcely get a story out of what the Book of Genesis says concerning Enoch without imparting a sermon into it. All of the stories, however, are gracefully told, which perhaps is a partial apology for doing again what has been done so often before. The

writer rarely forgets to tag his theme with the appropriate moral, which indeed is more justified in sermonizing than in story telling.

The author encounters the inevitable difficulty of dealing with the problem of historicity. The language in which the stories are couched is meant more for older children than younger, but his avoiding of the questions naturally raised in the mind of the older child concerning historicity, would be taken to indicate that his intention was to make his book useful to the Primary ages in which questions of historicity do not apply. Thus there is something wanting to either horn of the dilemma. The general atmosphere belongs to the older individualistic sense of religion, and yet a real understanding of the Book of Genesis, even in story form, should give some glimpses of the social traditions which underlie the book.

LESTER BRADNER

## NOTES AND COMMENTS<sup>1</sup>

Our department of Notes and Comments invites the coöperation of all theological thinkers. Questions, observations, comments and criticisms on books and on articles appearing in this REVIEW or elsewhere are welcome.

S.A.B.M.

We beg to call the attention of our readers to our full and detailed bibliographies. There are no such theological bibliographies in English published anywhere else. Experts representing all departments of sacred learning are continually working for the REVIEW. S.A.B.M.

The ANGLICAN THEOLOGICAL REVIEW takes pleasure in reminding its readers of the opportunity which the "Jerusalem and the East Mission" gives to all those who are vitally interested in the study of Christian origins, to support the work of Bishop MacInnes in every possible way.

S.A.B.M.

Brazil Theological School. Funds have been given by an anonymous donor for the Theological Seminary in Porto Alegre. A brief description of this school appeared in *The Church at Work* for January. S.A.B.M.

The World Conference on Faith and Order has just issued a report of its meeting held at Geneva in August, 1920. Copies can be obtained gratis from the Secretary, Mr. Robert H. Gardiner, 174 Water Street, Gardiner, Maine. It is well worth reading. S.A.B.M.

There will soon be published a record of the two years' work of the British Administration in Palestine in so far as

<sup>1</sup> Beginning with the next issue this department will be called "Notes, Comments, and Problems," and will be in charge of the Rev. Professor Frank H. Hallock, D.D., Seabury Hall, Faribault, Minn.

it has been concerned with the protection of the Holy City. The work will tell of a local society in Jerusalem called "Pro-Jerusalem." The way in which this society has already revolutionized government in Jerusalem will make fascinating reading—it has taken over the activities of the war-time American Red Cross; it has begun a park system within the city plan; it has begun to restore the sentinel's walk upon the city walls, and it has cleared the Citadel. These and many other ventures will be explained by such men as the famous Pere Vincent, Pere Abel and others. *S.A.B.M.*

The first number of a new Biblical periodical has just appeared from the press of the Pontificio Instituto Biblico in Rome. The periodical is called *Verbum Domini* and is to appear monthly. The first issue, January, 1921, contains 32 pages, and has some short but interesting articles, such as, "Christus tentatur in deserto," "Pastor et grex in Palaestina," "Ja'el uxor Heber Cinaei." The periodical is a companion of two other new magazines issued by the same press, namely, *Biblica* and *Orientalia*. *S.A.B.M.*

One of the lamented events of the Great War was the death on the west front of Dr. Caspar René Gregory on April 9, 1917. The exact facts regarding his career as a soldier are now accessible and show the inaccuracy of most of the published reports.

Immediately after the outbreak of the war, Dr. Gregory, who swallowed whole the official German version of its causes, enlisted and insisted on being sent to the front. This proved highly embarrassing to the authorities, who issued strict orders that he was under no circumstances to be permitted to go into action, although to humor him he was allowed in the front line trenches during quiet periods. He was immediately given non-commissioned rank and put in charge of grave registration, but on Dr. Heinrici's death he was ordered back to Leipsic to teach New Testament until Dr. Leipoldt could assume office. He then returned

to the front as a lieutenant, with duties still limited to grave registration, and was kept out of danger as far as possible; his death was due to a chance shot from a long range English gun. *B.S.E.*

*The Pilgrim*, a review of Christian Politics and Religion, edited by the Rev. Wm. Temple, D.D., Canon of Westminster, Longmans, Green & Co., \$3.20 per year, quarterly, pp. 124. The first and second numbers of this magazine are now issued. The first was excellent in original material of far more than ordinary interest and importance. The second is even better. The authors of nine or ten articles in each number seem masters of their subjects; and, with only one or two possible exceptions, have the ability to write at once in scholarly and perspicuous phrases. Almost without exception they speak as men with a vital message about great issues in a critical hour of human history. The weighty title of the magazine demands nothing less than scholarship. The editor understands that. Note the subjects: The Spiritual Basis of Civilization; The Divine Mission of Government; Christianity and International Problems; Universities and Social Progress; Mysticism in Relation to Philosophy and Religion; The Alleged Irrationality of Miracle; God in Action; Christian Unity—The Theological Background; Christianity and Patriotism; The Ethics of Commerce; Labor Laws for the World; The Sense of Transcendence; The Psychological Trend in Recent Theology; The Sacramental Principle. The Editorials are all that would be expected from the pen of Dr. Temple. The Book Reviews are informing. We hope *The Pilgrim* will have a wide circulation on this side of the Atlantic. It is a publication of first class importance to men who have the responsibility of moulding public opinion. *Wm. C. DeWitt.*



## BOOKS RECEIVED

### OLD TESTAMENT

- Deuteronomy and the Decalogue.* By R. H. Kennett. Cambridge: University Press, 1920, pp. 76.  
*A Short Survey of the Literature of Rabbinical and Mediaeval Judaism.* By W. O. E. Oesterley and G. H. Box. New York: Macmillan, 1920, pp. 334.  
*The Old Testament in the Life of To-day.* By J. A. Rice. New York: Macmillan, 1920, pp. 320. \$3.00.  
*A Handbook to the Septuagint.* By R. R. Ottley. New York: Dutton, 1919, pp. 296. \$3.00.

### NEW TESTAMENT

- The Gospels as Historical Documents, Pt. III. The Fourth Gospel.* By V. H. Stanton. New York: Macmillan, 1920, pp. 293.  
*Les Sources du Récit de la Passion chez Luc.* By A. W. D'Aygaliers, Alençon: Coneslant, 1920, pp. 270.  
*The Life and Times of Jesus.* By Frederick C. Grant. New York: The Abingdon Press, 1921, pp. 222.

### DOGMATIC THEOLOGY

- Problem of Christian Unity* by Various Writers, Frederick Lynch. New York: Macmillan, 1921, pp. 121. \$1.75.  
*The Doctrine of the Church.* Bampton Lectures for 1920. By A. C. Headlam. New York: Longmans Green and Co., pp. 326. \$4.00.  
*The Body is One.* By C. B. Moss. New York: Macmillan, 1920, pp. 154, 5/- net.  
*The Eucharistic Sacrifice.* By D. Stone. Milwaukee: Morehouse, 1920, pp. 88. \$1.40.  
*Le Role de la Métaphysique et de l'Histoire dans la Dogmatique protest. moderne.* A. Jundt. Montbéliard, 1920, pp. 150.  
*Une Théorie scientifique de l'Obligation morale.* By A. Picard. Paris: Cahors & Alençon, 1918, pp. 80.

### MISCELLANEOUS

- Native Life in South Africa.* By Sol. T. Platje. New York: The Crisis. 4th edition.  
*Les Sorties en masse de l'Eglise d'Etat en Puisse.* By A. Bourlier. Montbéliard, 1916, pp. 42.  
*La Divine Liturgie de S. Jean Chrysostome.* By Dom Placide de Meester. Paris: Gabalda, 1920, pp. 274. Second edition.  
*An Outline of the Religious Literature of India.* By J. N. Farquhar. Oxford University Press, 1920, pp. 451.

